# Christian

# Reflector.

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TERMS, When sent to one individual, and payment received in advance.

## The Christian Reflector.

"What shall separate us from the

# love of Christ?" Tribulation, say, canst thou from the love of Christ divide,

From his path I travel now, Turn my feeble feet aside? Bitter pangs and woes of thine, May with keenest anguish wring, Thou shalt but the closer bring.

Persecution, fierce, severe,
From the blessed Suviour's love,
Canst thou fright my spirit here,
That both treasured all above?
Comest thou by fire or sword, I can meet and smile at thee; Mine, the strong arm of the Lord

Famine, with thy fearful train Of those horrers none can tell, Is thy dreaded might in vaiu, Here to break love's sacred spell? Lo! on heavenly bread I feed, Never shall I faint and die; "Tis my life, and life indeed,-

Peril, on the raging deep,
Canet thou shake my trusting soul,
When the wildest tempests sweep,
And the highest billows roll?
Hark! my Saviour's voice I hear,
Hides not night his giorious form;
He is nigh; and doubt and fear
Vanish like the dying storm. Vanish like the dying storm

Powers of earth and powers of hell, Ye can ne'er my soul divide, By temptation's wrath or spell, From the love of Him who died Ties that never can be riven;

## For the Christian Reflector.

Farewell. Who has not felt emotions deep, Within his bosom swell; Who has not seen affection weep, While bidding friends farewell!

Where hallowed memories dwell, Has heard the grief-toned broken sigh, Sadly proclaim —farewell.

A charm our joys to quelt?

Shall we not meet those whom we love,

Nor fear to say,—furewell?

O yes, beyond this world of blight, Affection's parting knell Is heard not; in that land of light, In heaven, there's no farewell!

Peace. JOHN 14: 27.

It is not found 'neath towering domes, Where noble lords reside; Where wealth, with large munificence, Pours its increasing tide;

Nor is it found at fashion's shrine,

Nor e'en where Flora's leaf unfolds 'Tis found in Jesus' precious blood,

Who trust His sin forgiving word. 'Twas His bequest to those he loved, And they possess it, who are helrs Of God, by heavenly birth.

For the Christian Reflecto

## Thoughts from the Bible Class.

In pursuing the study of the Scriptures, how knowledge! And how much is overlooked the most confident in their own way. in a mere hasty reading, which is more likely

thine affections from things of time, and fix against mistake. Then shall we know, if we them upon Christ? Then mayst thou see, follow on to know the Lord, whose going that that Providence was the Star of Bethle- forth is prepared as the morning. the divine guidance of the Holy Spirit.

ROBERT.

For the Christian Refictor. Religious Discrimination....Mode of acquiring it.

1. We must acquire it by cultivating tenderne of conscience. It is with a tender conscience, still show to my mind the extreme moral exas it is with a delicate sense of propriety of actitude of a people who make it their sole manners. It gives the individual who pos- object to model their ideas of right and wrong, Ministers who procure 5 subscribers, shall receive their own paper gratis, so long as they shall annually send as \$10 in advance for the same.

All communications should be addressed, Post Pand, to Wis. S. DAMRELL, No. 11 Cornhill. Boston, to whom all remittances must be made. Postmasters are allowed to forward money in payment of subscriptions, free of expense.

This paper, having an extensive circulation in the difference between right and wrong, even in its due to be tween right and wrong, even in its due to him. One with such a sense, or into whose the Bible must constitute the basis of our himself in his desk, with Dr. Peters. The feelings the laws of good breeding have been wrought by long habits of associa-tion with those who are models of manners, persons will do much to improve our religious will do and say every thing just right, without its seeming to cost him the least effort.

Just so with a tender conscience. It feels keenly the slightest approaches of evil, and shrinks from the contact, like the eye from a mote that falls upon its delicate pupil. Was can they preserve a tender conscience, when it not so, reader, with your most religious days? Did you not shrink from dereliction from right even in thought? You felt that vagrant desire conceived, then brought you instantly upon your knees before God in confession and prayer. And if you found yourself growing remiss in your closet duties, or losing your interest in the church or the prayer meeting, it was sufficient to kindle your repentings and to effect an instant refor- ter how much of the power of the world to a tender conscience, that it "cannot bear them that are evil."

reader, was there any danger of your doing wrong? No, you could not be deceived.— You seemed to have an intuitive perception of where you must stop in your liberality, in order to prevent its running into prodigality; where you must restrain your frugality to cheerfulness might go without levity, your sobriety without moroseness, or your communi-cativeness without talking folly and nonsense. The conscience is the moral eye of the soul, which makes it sensible to the relations of right and wrong. And the tenderness of this faculty is its healthy condition, or it is the same as acuteness in distinguishing moral differences. A perverted and indurated conscience will make a man even of the most powerful intellect, obtuse in his perceptions perpetrating the most horrible misdemeanors, Their consciences were seared as with a hot

dulging known sins, is like temperate drinking to a reformed inebriate. One glass is sufficient to dethrone the poor man's reason and plunge him again into the gutter. So, vanity of person or of dress, pride of intellect or of equi-

the hidden things of dishonesty, not walking things of God. in craftiness, nor handling the word of God conscience in the sight of God.

A brother who is living in known sin, or to judge in matters of right and wrong, than him upon his guard, and to stir him up to that the Lord's arm is never heavy. often are we led to exclaim,—What a fund of a blind man is to judge of colors. And yet, prayer and endeavor after keener moral perinstruction! What an inexhaustible mine of

to be learned by attentive study.

The visit of the "wise men" to the infant tion. How can a man discriminate without the study of the first events recorded by t Saviour, one of the first events recorded by light? Night covers even the largest moun-Matthew, furnishes an excellent lesson, profit-Matthew, furnishes an excellent teach, profit tains from our view, and makes us insensione able to be remembered. The Lord caused a to the most formidable danger lurking around singular star to appear to announce the birth us. The Bible is a light shining in a dark out. What manner of person then ought peculiar views, we love the Bro. who has proved. which directed him to the Saviour? Perhaps
the kind counsel of some friend have been the

consciences can acquire the power of acute moral discriminations; and our intellects

moral discriminations; and our intellects

moral discriminations; and our intellects the kind counsel of some friend has been the must be baptized into its thoughts, our hearts guiding star. Did the preaching of the word into the affections and graces which it inculguiding star. Did the preaching of the word into the affections and graces which it inculin the house of God awaken the remembrance of "Him of whom the reme of "Him of whom the prophets spake?" we must receive, and grace for grace, in That was the "star" to thee. Or did the beent of some cherished object, wean ters of duty and obligation, as shall secure us

hem to thy soul. And all who like the "wise The superior moral tone of a people deeply men" sincerely seek for Christ, may expect educated in the Bible, to that of those who are ignorant of its pages, may be seen by comparing the state of society in Scotland,

other, things were legislated against as eivl, can it be otherwise, serve notice. Even those things in the so- things that differ.

called Blue Laws, and in the criminal code of the Bay State, which now provoke a smile, according to the word of God. Take a conscience like that of Edward Payson, Jeremiah Chaplin, Legh Richmond and Andrew Fuller, which is formed purely after the Bible model, wrong. To have keen moral discriminations

ethics and the sole guide of our conduct. discrimination. The effect upon our moral from the prayer meeting, fall into sin. How bring them into intimate communion with such occasions more than in the public ser- from others, and to utter his thoughts diffe ences on earth are exerted. The brother, may expect to become a backslider. No matcome he may have experienced, his moral perceptions will become so obtuse as to adwould have once caused him days of penitential sorrow. O brethren, we must be the would acquire the art of distinguishing be-

tween things that differ. 5. Earnest prayer for the fulness of the Holy Ghost is indispensable in acquiring religious discrimination. This was the apostle's course, praying not only in his own behalf, but also that of his brethren, that their love might and in all judgment; that they might distinguish the things that differ. What was the proximate cause of such praying in Paul? Was it not his belief that the Holy Spirit did supply some efficiency, not merely in kindling love at first, but in making it abound more and more in knowledge and judgment? If there S. was regarded as comparatively perfect; was no channel for the communication of and her departure to the world of spirits, geniuses have shown themselves capable of then should God be requested in prayer, to do any thing in the premises? Yea, more, the out seeming to be conscious of guilt. proximate cause of such praying was a con-

desires, thirsting for the companionship of the
Bible, nor acquire tenderness of conscience, in itself, and strongly attached to the assidunor give up known sins, nor profit by habits
ous and affectionate pastor whom the Lord character retained and not crucified with character retained and not crucified with classical control of association with spiritual persons, nor conscience, dethrone the do any thing to increase your acuteness of this city are rapidly on the conscience, dethrone the discrimination. The work of the Spirit is between right and wrong.—They are like between right and wrong.—They are like the conscience of the heaven! If we would arrive at acute religious lust. The only substantial basis of divine life pecially blessed, and was enlarged by

Shall I remind you, Christian brother, of the Bro. W. on the atonement. I am convinced 3. A prayerful and continual study of the greatness of your obligation to present to the that his views are generally unpopular; and hss suffered that you might be holy and with- lation that they are not likely to be generally out blame before him in love! Behold the embraced. It is not our design to discuss

those who stand before the public as our most stance itself is painted in most distinct and active religious men, are backsliders in heart vivid colors.

which seem to us so venial as to scarcely de- turned inward, and we learn to distinguish

BOSTON, WEDNESDAY, NOVEMBER 22, 1843.

Letters from New York...No. 2.

MR. EDITOR,-In my last communication, I gave some account of a visit to the Green-wood Cemetery. The succeeding day, seeking alike improvement and enterta attended worship in the morning at the church out doing something to offend against the and it will be tortured by practices into which of Rev. Dr. Cox of Brooklyn. The house is a plain, substantial, unpretending structure of brick, capacious and convenient. Dr. C. was pastor was attended by his usual note book, resembling in appearance a small ledger, in which I fancy he is accustomed to minute down the thoughts, arguments and conclusions feelings, is like that of mingling in good society upon our manners. I wonder not that those church members who are estranged many leaves. This is a custom, I think, peculiar to himself, and practically unknown to the New England and New York clergy. Yet they never come in contact with scenes which who has heard the Dr. preach, and did not forget his " ledger," as also his gown, and the the pious and the good? If there are any grace of his gestures and his reverent dignispiritual members in a church, the prayer ty, absorbed by the originality and perspecuity meeting will bring them to light. It is on of his subject? He seems to think differently vices of the sanctuary, that the holiest influently, and the hearer, when he concludes, wonders and regrets he has been so short. 1 therefore, who comes not within their reach, should have enjoyed listening to him an hour longer. I have heard many eloquent speak-

ers, many who approximate the standard which fancy pictures as that of a perfect pulpit orator; but there are few who combine so mit of his doing without remorse, things that spicuity, ease, dignity and unction, as does Dr. Cox. Yet he would be loved more were nions of all them that fear God, if we he less inclined to "break a spear" with professors in other denominations; and when fairly heated in the combat, he would be a removing the suspicion that he was sometimes

In the afternoon of the Sabbath, I attended meeting at the South Baptist Church in Nassau Street. Attended by a friend, the worthy pastor was seated in his desk. You have heard before this, that the pastor of this church Sommers has followed his early, only, most loved and excellent companion to the grave. As a wife, a mother and a Christian, Mrs.

of right and wrong. Some of the greatest such efficiency from God to the soul, how marked by many tears and tokens of affection, has left a feeling of lonely desolation in the bosom of her husband, which can hardly be excelled. Yet feeling that "blessed are the iron, and simple intellectual vigor could not curing this efficiency from God—that as a the sight of the Lord is the death of his saints," do the office of this abused faculty. How then can our love abound in all knowledge and judgment, without a healthly condition of nd judgment, without a healthly condition of the conscience?

Take the first of these facts, brethren, that 2. Known sins must be given up if we would have religious discrimination. The effect of index religious discrimination. The effect of index religious discrimination. ment, and let me ask, do you believe it?—

Have you an available and an experimental

The brother who occupied the pulpit with sense of the power of the Spirit in filling us him, preached the sermon. His subject was, with such light in the Lord, as to render the "the nature and offices of holy angels," and nicest shades of moral difference perfectly obvious to our view? Till you believe this, how This church is receiving the prosperity usucherished till they have taken strong hold on can you enjoy the work of the Spirit? And the mind, lightness of conversation, avaricious without that, you can neither understand the efforts to promote the cause of truth, united

dust in the eyes of a traveller, which blinds new-born soul is accompanied with the inhim to the danger of the way, and precipitates ward witness or consciousness of his presence. terprising community, and with a laborious him upon his ruin,-or like magnetized iron The Spirit witnesseth with our spirit. When and zealous ministry, the churches, with the the mariner's needle, to destroy its we have this inward witness, this unction from Divine blessing, promise to be most efficient integrity as a guide over the deep, and to the Holy One enabling us to know all things, in sending the gospel to the perishing abroad, cause his bark to wander in endless mazes then we are no longer in doubt as to the lines and in opposing substantial barriers to the inost.

Brethren, if you would have religious discrimination, habitually renounce all that is evil and lead a life of entire consecration to God. If salvation is possible to one who attempts a middle course, it is certainly a dangerous region through which to travel, and of all the Spirit can do for a soul in the present "refreshing from the presence of the Lord those who attempt it, it may be said as our world, that we may be filled with all the ful-Saviour said of the rich, how hardly shall ness of God. Till this point is gained, there was enjoyed the last winter, in which all those who stop short of a daily, habitual and will be an unavoidable obtuseness in our mor- churches received some accessions, and a few constant surrender of themselves to do the al perceptions, and we shall imagine our-received very many. The Stanton St. Church, whole will of God, enter into the kingdom of selves free, when in fact we are the slaves of under the pretoral care of Bro. Davis, was esdiscriminations, we must aspire to fulfil the is the indwelling of the Holy Ghost. The addition of nearly three hundred of such, we apostolic exhortation to do no evil, to renounce Spirit searcheth all things, yea, even the deep trust, as shall be saved. Who does not rejoice that the converts to Jesus are thus rapidly Perhaps this article will not be read by a multiplied? and then again, who, alas, can redeceitfully; but by manifestation of the truth, single individual, whose virtue is not in imminent danger, at some point, from the confuso generally obtained, that the Lord cannot sion of his ideas as to the lines of difference and will not multiply converts, except at parbetween right and wrong. If, therefore, the ticular seasons of the year? May the day soon who is low in religion, is no more competent hints here given should do any thing to put dawn when Christians will practically believe

Just at this time there is much talk in cerceptions, my object in writing will be gained. tain circles respecting the peculiar views of world the full-orbed splendor of a shining as they are, in my opinion, to some extent at Christian character? See what your Master least, erroneous, I deem it a matter of gratu multitudes of immortal souls, whose eternal any doctrines or questions, but we will simply What manner of person then ought peculiar views, we love the Bro. who has proerrors. We admire the logic of the lady, You see how necessary the meditative ele- Mrs. P. of McDougal St, who has replied to without it? For the want of this, I fear, that of a substance from its shadow, when the su

from God. They have no power of accurate The Baptist churches in Brooklyn shared in discrimination upon the state of their own the revival last winter, and are now receiving hearts, because they take not the time and the a good degree of prosperity. The Second measure to acquire it. Their religion is a Church is erecting a house of worship, eligibusiness through which their pride, ambition, bly situated, something after the style of architecture of the Rev. Dr. Cone's, and will other selfish feelings find scope. They fear be capacious and commodious. The First

ecame acquainted with the English Missionom New York. I could most heartily symathize in his benevolent efforts; and beheld ore it, however, permit me to add, that the Lord, while he has greatly prospered the Baptists in this vicinity, has imposed upon em most responsible duties. They must have a great influence over the denomination as a whole; and they are thus placed under drawn up! It must certainly meet with and maintaining a high standard of piety, and complete consecration to the cause and the truth of our precious Redeemer.

Until you hear from me again, adieu,

## Editorial Gleanings.

Homely Hints.

A correspondent of the Christian Intelligencer refers to the volume of Old 2. In its language. The simple grand-Humphrey, recently published by Mr. eur which struck Longinus in 'Let there igencer refers to the volume of Old ocial relations, are not less vivid and votion, chastened by filial awe. mpressive than they are graphical and

DISAPPOINTED HOPES.

From the cradle to the grave we occu py tenfold more time in wishing for what ve have not, than in enjoying that which praise for benefits received, we twenty times petition the Father of mercies to add to the number of gifts he already has

want the one that remains on the table; and give a man thousands of gold and silver, and tens of thousands will become the object of his desires. Experience warrants the belief, that the possession Europe and Asia would excite a yearning in our hearts for Africa and America added, we should never rest in peace until we had obtained the sun.

As it was in our childhood and youth,

with one only, but with all.

We have never yet attained one earthly advantage that has given us more than a temporary joy. We have never gained aught that has satisfied our desires. Is this your experience? I know it is. It is mine. It is the experience of us all. We have all blown our bubbles, and ran any one; for faith is a evaluatory act. Call to mind what I have already done.

back through the vista of three-score preached brought down the power of the years, without wondering that, being so frequently deceived, he could so confidered by the could so co ingly trust the empty promise of future joy? It is in vain we try to deceive our-

"Fortune may favor, Fancy may beguile,
Hope wave her golden wings, and sweetly smille;
But sad Experience, with a brow o'ercast,
Sighing with grief, and pointing to the past,
Whispers, the fair illusion to destroy,
That joy unclouded is not earthly joy."

objects which are no better than suing objects which are no chaff when they are attained.

# Succession.

When Cecil and Bacon had finally succeeded in overcoming his scruples, the repugnance of Parker to the Archbishopric of Canterbury), the consecration was delayed for some time, in order to take such precautions as might best secure its validity from being impugned. secure its validity from being impugned.
The church of England then adopted, and has not yet renounced, the inconsistent and absurd opinion, that the church of Rome, though idolatrous, is the only

our thoughts are earn to distinguish

P. C.

P. C.

Sea, in the company of one of his parishioners, for the benefit of his health. While abroad he became acquainted with the English Mission
pendent.]

Coverdale, deprived in the reign of Mary, the clouds of almost universal prejudice. The general habits of mind and action were perverted by the glare of military glory, the ambition of rulers and conquer which the English church was involved ors, and the selfish schemings of states. became acquainted with the English Missionary at Turk's Island; and I found him actively engaged in collecting books and other necessaries, to send out as donations to that missionary, in a vessel which was about to said from New York. I could must be refer the common enemy of all reform New York. I could must be refer to those Protestant communications of the reformation to those Protestant communications. pathize in his benevolent efforts; and beheld in his zeal the assurance, that the Lord would raise up friends for the faithful missionary, even among strangers. But I must close. Be-

#### The Lord's Prayer.

It is divine. How excellent must be the petition which the King himself has

day our daily bread-Forgive us our trespasses-Lead us not into temptation It is sublime. This character of grand-

on earth is the footstool of Jehovah. The grandest posture is prostration before his throne.

Carter, and says:—"The combined simble light and there was light," breather plicity and pathos, with the truthfulness in every sentence of this prayer. Here of Old Humphrey's delineations of man, here is nothing redundant—nothing defi-tion his individual experience, and in his cient. It is the language of sublime de-

3. In its conceptions. In vain we look edifying. I have selected one sketch of our earthly pilgrimage for the perusal of your friends, to which every heart and mind must add the corroborative testime. nind must add the corroborative testimo- its one thousand millions of living menny, that the author in portraying himself, evil, implying that all men can suffer—also has depicted the thoughtful reader." We copy the descriptive part of this ever so much comprehended in so few words?

Secondly. Consider the spirit of the

Secondly. Consider the spirit of the Lord's prayer.

It breathes a filial spirit—"Father." A catholic spirit—"Hallowed be thy name." A missionary spirit—"Thy kingdom. come." An obedient spirit—"Thy will be done on earth." A dependent spirit—"Give us this day our daily bread." A forgiving spirit—"And forgive us our trespasses, as we forgive them that tres-There is a restless discontent that trespasses, as we forgive them that tresseems to cling to us like a leprosy. Give pass against us." A cautious spirit— a child an apple in each hand, and he will "Lead us not into temptation, but deliver want the one that remains on the table; us from evil." A confidential and ador-

## The Heart, and the Mass.

"Our first aim" said Luther, "must be to win the heart, and to this end we must preach the Gospel.—Then we shall find As it was in our childhood and youth, so has it been in our manhood. Object after object has been attained with no better success. As he who picks up shells on the sea-shore always has one preferable in his eye than in his hand, so we ever hope to add to our happiness by some new acquisition. This is the case not with one only, but with all.

We have never yet attained one earth-

after butterflies, in our childhood, our youth, and our manhood. The bubble has burst, and the caught butterfly has burst, and the caught butterfly has been crushed, not yielding us half the satisfaction that they did when in the air.

Who is there among us who can look back through the vista of three-george preached brought down the rower of the caught of three-george preached brought down the rower of the caught of three-george preached brought down the rower of the caught of three-george preached brought down the rower of the caught of three-george preached brought down the rower of the caught of three-george preached brought down the rower of the caught of three-george preached brought down the rower of the caught of three-george preached brought down the rower of the caught of the cau

For the Christian Reflector.

#### Address to the London Peace Convention.

Sighing with grief, and pointing to the past, Whitepers, the fair litusion to destroy. That joy unclouded is not earthly joy."

When we were young, there was some excuse for us; but what excuse have we now? I speak to those who have gray hairs on their heads; and to those who have no hair at all.

The homely adage tells us that "old birds are not caught with chaff." If this be true, old birds are wiser than old men. Shame upon us; but we are continually forgetting the good gifts of God, and pursuing objects which are no better than the state of the state of

13 Tremont Row, Boston Oct. 1843. Sir James Macintosh on Apostolical

Contain the following address was designed for all Christians, every paper friendly to the peace of the world, is respectfully requested, if convenient, to publish it.

Prepared for the Peace Convention, by the Rev.

John Pye Smith, D.D., LL. D., F.R.S., &c. FRIENDS AND BRETHREN,-We will not suppose you to be indifferent to the ques-tion which has often hitherto, and espe-cially in the last few years, drawn the attention of many wise and good men. personal virtue, and our supreme obliga-tions to the infinite God. We also bechannel through which all lawful power tion that many of you have impartially ton that many or you have impartally of ordaining priests, of consecrating bishops, or validly performing any religious rite, flowed from Christ, through a succession of prelates, down to the latest age of the world. The ministers, therefore, first endeavored to obtain the concerning of the Catholic hishops in currence of the Catholic bishops in the war and genuine religion are irreconciconsecration; which those prelates, who lable opposites. During several centu-must have considered such an act as ries, it was almost entirely lost sight of; Loss and Gain.—A man of wit once said rightly enough, "He who finds a good son-inlaw, gains a son—he who finds a bad one, loses a daughter."

Loss and Gain.—A man of wit once said rightly enough, "He who finds a good son-inlaw, gains a son—he who finds a bad one, loss a daughter."

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Loss and Gain.—A man of wit once said rightly enough, "He who finds a good son-inlaw, gains a son—he who finds a bad one, loss a daughter."

In the Lord, but serve their own gods after the Church, by recent accessions, has become again very large, and proposes, during the conscientious and profamation, conscientious profamat

were perverted by the glare of military glory, the ambition of rulers and conquer-ors, and the selfish schemings of states men. Among religious men themselves, men. Among religious men themselves, keen debate on primary theological doctrines too much engrussed time and attention; so that this point of evangelical morals was very blamably overlooked, as were some others of no little importance to the integrity and consistency of the Christian system. Erroneous views of the peculiar nature of the Old Testament dispensations, and of the design ment dispensations, and of the design and extent of the Mosaic law, had a large share in producing and fostering the ap-probation of war; as they also had of the assumed rights of governments to enset and inflict the penalty of death for what-ever crimes they might choose so to pun-ish. The inveteracy with which those opinions were held, is a distressing exhi-bition of human weakness, and may diminish our surprise that the unchristian character of all war was not earlier and more clearly perceived. Scattered indi-viduals, at all times, had glimpses of this

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great moral principle; but after we quit the early ages of Christianity, we do not find that any distinctive class or denomi-nation of Christians has raised up its voice against this gigantic evil, till the rise of the society of Friends in our own country, and but two centuries ago; except partially in the case of the Moravians or United Brethren. It is reserved for Peace Societies, in our own times, to un-mask this evil, and invite general attention to the pacific character of Christion to the pacific character of Chris-tianity.

We have called war a gigantic evil;
but we might have used language more awfully strong; for it may be justly ask-ed, Is there a sin against God or man which the practice of war does not, di-rectly or by acknowledged consequence and established usage, include, concen-trate, and aggravate? Under the be-witching array of gorgoous dresses, beau-

witching array of gorgeous dresses, beau-ty and order in manœuvres, soul-stirring music, admirable applications of science, and patriotism falsely so called, the mili-

and patriotism talsely so called, the mili-tary system covers over a dark and un-fathomable pit of crime and misery.

Is it a sin to lie and deceive, in word or action? Stratagem is an essential part of the sciences of war. The oper-ations of a campaign include all manner of contrivances for the denial of truth and the accrediting of falsehood. To "de-ceive the enemy" is sought and practis-ed, and is even lauded as wise and virtu-

The storm of war falls with ruthless desolation upon the property of a country, —the houses and fields, and other posses-sions of the unoffending inhabitants. The from them; and what cannot be consumed or wasted at once, is often wanted destroyed, for the express purpose of in suring the greatest amount of misery to thousands, and eventually millions, of our fellow men. Thus, besides the lawless sacking of cottages and mansions, barns, and manufactories, and machinery, to restore which will cost the revenue of kingdoms, there is inflicted upon children and women, the aged and infirm, a variety and an amount of private suffering

which words cannot describe.

Is nurder a sin? Who can, in thought, realize the actions of the battle-field, and conceive of them as free from that guilt?

Do not the lines of a late bishop of London (Dr. Porteus) express the truth? Men have been taught

ions, indispensable to a virtuous character? Who can be ignorant that its violation, in all ways, usually attends the progress of an army; and that the giving up of the females of a sacked town is often the avowed reward conceded to the sol-

Does religion consist of love to the most holy God, and its subordinate but insepa-rable quality, cordial benevolence to men? Is it then possible for sincere love either while I am contriving and laboring to take away from my fellow-man the life to which he has the same right that I have to mine? Can I be guiltless in this matter Can I put off my responsibility; and can it be taken up by generals and admirals, statesmen and sovereigns? Will such a transfer be admitted at the bar of Divine judgment ?
But we must check this line of thought.

perfect propriety, we refer them to the publications, small and large, of Pence Societies; and we are guilty of no arrogance when we say that the arguments have not been, and cannot be answered. this paper may be allowed to point out one, without the slightest disparagement to the works of Mr. Joseph John Gurney, Mr. Macnamara, and others, he would mention the late Mr. Dymond's inquiry on War, especially the American edition of 1834.

We then appeal to all classes and orders of men, and especially to those who possess the means of instructing and in-fluencing the minds of others; and we ask, are ye not bound to employ the op-portunities in your power for the widest diffusion of true sentiments upon this

great subject ?

Ministers of the Gospel, what is that gospel, to the diffusion of which you have gospel, to the diffusion of which you have gospel, to the diffusion of which you gave consecrated your lives? Can you forget that its summary in the higest revelation from heaven is, "Glory to God in the highest, and on earth PEACE; good will

toward men 1 

Instructors of youth, you have invaluable opportunies for showing, in the most interesting and conclusive manner, by your comments on the classical poets and historians, the contrast of heathenism and

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forward by the best of mankind, that by the uncorrected impressions of your Ho-mer and Thucydides, your Horace and Virgil, you infuse into the youthful mind, the love of war, and the soul-ruining abominations of polytheism. That a danger ol-learing, you cannot but he sensi ble. In proportion to the greatness of that danger, must be your desire, if ye be faithful Christian men, to use the best means of precluding it; and both the the-ory of the subject and universal experishow that this is the only course likely to be successful. It is impossible to exclude classical reading from a liberal system of education; the attempt to do so creates notions both erroneous and pernicious in the minds of pupils; and the method which we recommend would secure the literary and moral benefits to be derived from such reading, and unite with those which are so powerfully sug-gested by the character of the Lord Jesus

and the principles of the New Testa-

Men of science and letters, you know that the advancement and diffusion of knowledge, are obstructed by war between na-, and you are well acquainted with the immense advantages to all philosophy, to expeditions of discovery, to astrono ical and magnetic observation, to every branch of art, to the exploring of antiqui ties, and to the most valuable applications of erudition, which have accrued to the learned world during the last thirty years -and evidently because it has been com paratively a time of peace. You cannot therefore, but be deeply interested in the preservation of the peace which has al-ready, and in a period so fully within our knowledge, afforded scope reciprocity of such scientific benefits, and the ease and speed of their communica-You must wish that the peace which we now enjoy may become com-pletely universal, and be inviolably peretuated. Yours, then, is the honorable task of coming forth with your noble ardor, and throwing all your weight into the scale of our argument for UNIVERSAL AND

Within the latter part of that period more has been done than had been ever before achieved or imagined, in researches upon the affinities of nations and their languages, in actual intercourse for statistical and beneficent purposes, and in efforts to save tribes and races of men from utter extinction; but such efforts be either totally forbidden, or cramped and injured beyond endurance,

Above all, the most exalted, compre-

hensive, and far-seeing enterprise of benevolence, is that of Christian Missions They communicate, by the shortest course, and yet in the most effectual manner, those principles and habits of life which are the most favorable to conjugal, parental, and filial happiness: the elevation of the female sex to its rightful dignity; the creation of domestic felicity. a joy unknown to savage life; agriculture and all other profitable industry; a nascent literature; in a word, the general blessings of civilization;-these and their associated enjoyments, the earthly blessings of the gospel, require peace for their development and preservation; but war is their fellest foe and destroyer. Yet even those earthly benefits, inestimable as they are, are but the smallest part of the good to mankind which flows from gospel missions. The spiritual and eter-nal benefits, "the unsearchable riches of CHRIST," exceed our power of thought: but their very essence is Peace-reconciliation to God, "peace on earth, goodwill to men." Must not, then, the friends and supporters of evangelical missions feel themselves called upon to be the most prompt and zealous in diffusing our But all good men are the friends of missions: Peace is the essence of the Christian embassage: to the friends of missions, then, we look for their influence, their efforts, their prayers. The object of our association is

necessary part of Christianity.
Who, then, are what the Saviour calls affected with pity for mankind, groaning beneath the heaviest accumulation of sins and miseries? Who desires to see holiness and happiness becoming the portion of all nations? Who has faith in the prophetic word, that "they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation; neither shall they learn war any more?" A Christian is not only benevolent, but self-denying; even, when called to it, self-sacrificing; he is a disciple of HIM who laid down his own life for us, and who has said, "As I have loved you, so do ye also love one another." Certainly, every sincere and consistent Christian must abhor war, the offspring of wicked passions, the concentration of all vice, and crime, and direst wretchedness; and must "seek peace and pursue it." The attainment of the full triumphs of Christianity is not to be expected to be either momentary, or independent of the use of the means. progress must be gradual, and dependent on the faithful activity of our Lord's sincere disciples. Can any, then, be hostile, or cold, or unwilling to labor, in this field of holy exertion? Is not our work a direct result of the gospel, an embodying

of its characteristic genius?

But we cannot conclude this appeal without calling especially on those Christians who have embraced the pacific principles of the gospel, as a distinguishing part of their faith, to renew in these auspicious times their zeal in behalf of this heavenborn cause, and unite their efforts more and more with the friends of peace through the world, in their present endeavors to diffuse light on this subject, and to banish war from every Christian land, and earth. They need, and have a right to expect your special countenance and cooperation; nor has there ever been a time when such aid could be given with equal hope of success, in hastening the accomplishment of an object peculiarly dear to

"Our trust is in the name of the Lord:" and, "the Lord of peace himself give us peace always, by all means!" In this confidence we claim the support of "all who love our Lord Jesus Christ in sin-

AN AGED COUPLE.-The Devenport Telegraph says that in the hamlet of Teignholt, Devon, there lives an aged couple, William Popham and his wife, whose united ages amount to 195 years. He is one hundred and three years old, hale and hearty; she is ninety-two. They are dependent on parochial support.

# Christian Bellector.

BOSTON, WEDNESDAY, NOVEMBER 22, 1843. TERMS-\$2,50 per year, or \$2 if paid Tthin 3 months.

Indifference in hearing the Gospel.

The greatest trial of the Christian minister, on which he treats-qualifies him to discern promises of that word, we might apprehend that re out against him. He must be all life, in-erest, animation. But so far so the result is They are exempt from bigotry. They do reacher as a dull auditory?

the cares and pleasures of the world, is oution, or indulged without a constant accustrangers who happen to be present.

able to save your souls."

#### A Religious Paper...Instruction of Slaves.

to endorse the testimony without qualification. of admitting it, and in so doing abide their judgment rather than our own. Every reader who has marked our course from the beginvidently in full sympathy with our own.

The statements which follow concerning teach in the school a class of blacks. course, be interesting to all our readers. We give religious instruction to such as would are exceedingly gratified that a subject of so attend in a small meeting house, on Sabhath much moment as this, is receiving so much we predict that the day is near, when all Their attention was almost breathless.

To the Editor of the Christian Reflector have for many months been favored with the quish the meetings. In a recent professional and pleasure which I derived from its perusal. and he apprehended serious consequ I have been often inclined to express to you should they be continued. It was designed my opinion of the paper, and of the principles as a compliment, to ask me to abandon my which manifestly control its Editor. Not object, instead of forbidding the slaves to but because I am aware, from experience as ladies, and but a few of them, had concurred well as observation, that, next to the testimory in my plan. That Sabbath afternoon was of a good conscience, the reward of arduous generally a holiday for the blacks, and finany and self-denying labors is found in their adhad attended without the sanction of their vantage to others, and their just appreciation masters, who supposed they were visiting nerit, and also, because I felt assured that disapproved! every discerning and upright person would rejoice in a testimonial so rarely merited. Im-

perative and exclusive cares have hitherto prevented the indulgence of this inclination. But, desiring to make a brief communication on the "Religious Instruction of Slaves," which I found in your paper of Oct. 18, I determined to make my letter the vehicle also of my sentiments respecting the "Chistian Reflector."

The press may well be said to realize the imagined lever of Archimedes. The human s the indifference of men to the solemn and mind is its fulcrum, and it does move the all-important truths which he is appointed to world. But so fearful is its influence in many unfold and apply. The labor of preparation respects, that, had it not made the word o -the close and careful study of the subjects God attainable by all, and were it not for the most clearly, and feel most deeply, their inter- it would become a literary simoon, to destroy est and importance; and as in study, he has all but the knowledge of evil in man. Not onsought the edification and improvement of ly are many of the political papers panders to his people, he cannot but be painfully affected infidelity, slander and obscenity, but some proat their manifestations of indifference, when fessedly religious papers are rife with vitupera they are assembled to hear him. Were it his tion, sarcasm and wilful misstatements. Disinprovince to address them on secular themes, and subjects affecting their personal and peseldom disgust and distress those who read miary interests, for this life merely, they them with a hope, not alone for information, would doubtless listen most eagerly to all he but to find encouragements and stimulants to had to say. But on the things which are un- "press forward in the divine life." I believe seen and eternal, how few have learned to that few of the numbers of the "Christian ook. Public worship seems to be regarded Reflector,"in the charge of the present editor, by many as religious pastime, not as a means have failed to reach me. I have uniformly f moral cultivation or intellectual entertain- found them, not only entirely free from whatment. Hence it is expected that whatever of ever is derogatory to good morals, but taking mental effort is made, will be confined to the precedence of all the religious papers which I sulpit. The preacher must not be indifferent, see, and those of other denominations as well be sure. If he is dull and formal, all tongues as our own, are occasionally given to my po-

oncerned, why is it not as well to have a dull not arrogate the right to dictate to others' conreacher as a dull auditory?

There are persons, doubtless in every condiffer from them. The courtesy of the Chrisregation, who listen to the preached gospel tian gentleman is no less manifest than the with the attention becoming probationers for correct and literary taste of the scholar. Both the immortality which that gospel brings to the editorial and selections evince the Editor light; and it is the presence of such that sus- to be "a new man in Christ Jesus," and to be tains and rewards the faithful pastor amid the more solicitous to honor his Redeemer, than many discouragements to which his calling to secure applause for himself. But the qualubjects him. The majority of people, how- ity which distinguishes the "Reflector" from ver, seem to care very little what a minister all the papers, secular and religious, which I reaches, if his manner be not bad. They have ever read—and I have been a newspaper ike a pleasant voice and an easy gesture, but reader, in a wide sense, nearly twenty years as to the thing preached, whether it is appro- is, its MORAL COURAGE. A quality unique in priate, instructive or practical—argumentative, a periodical; and but little known in the puland in all probability, when the services are must be associated with other moral virtues over, they know very little. They take it for of no ordinary value. A quality so rare, that granted that the minister has done his duty in preaching a good faithful sermon; and they hend that a friend who is not elevated on nave done theirs in being present to hear it. a pedestal of worldly independence, may be Whether they remember it a moment, or carry guilty of it; and revile and resent, if the sub into practice, is no matter of inquiry or ject be, in any respect, in their power. It is this quality, Mr. Editor-moral courage-to It cannot be that such a habit, of going un- which now I offer my public homage. It is concerned to the sanctuary, listlessly attending the rarest excellence in fallen man-in the pon its privileges, and thoughtlesslyreturning Christian even. And it will be yet rarer, if churches continue to feel less desirous to seriewed by the all-seeing eye without disappro- cure the salvation of "the poor," to whom the gospel was especially intended, than the rich, mulation of guilt. What an insult to Jehovah, who often "lord it over God's heritage" in to go carelessly to sleep, as many persons do, Church and pulpit too, when merely members while professing to worship him! What a of the congregation. I honor you, Mr. Editor, mark of disrespect, too, is this to the preacher! for your moral courage; and I honor you the It is scarcely less unbecoming and culpable, more, for its association with Christian modto be gazing about,-looking, perhaps, at the esty and gentleness. Doubtless you have fashion of bonnets and cloaks, or quizzing lost, and will hereafter lose subscribers, because of the truth. And, if not slave-holders, The prevalence of such habits, and the as was he who bade you "keep your abolition little disgrace and guilt attached to them in at home," they partake of the same imperithe public mind, are a chief cause of pastoral ous and contemptible spirit, which tolerates inefficiency. Every minister preaches with nothing but what itself approves. But whilst more power, when he sees that the congrega- you continue to reprove sin in high as well ion are giving him their eyes and ears. He as low places, and forbear "railing accusa then feels that he has not studied, and that he tions," whilst neither the sneers of supercildoes not speak, in vain. He feels a deeper jousness, nor the neglect of self-conceited sense of responsibility, and will devote a learning, nor the petty contempt of the purse greater amount of energy and study to each proud, nor revenge of the sinner, nor resentccessive preparation .- Reader, look at your ment of his parasites, can blanch your purpose minister when he is preaching. Do not lose a to expose wickedness, to contend for the op thought or idea that he presents; and endeavor pressed, and to make God's Holy Word your to imbibe the spirit of his sermon. "Receive only standard of right and wrong, "in the time with meekness the engrafted word, which is of trouble, he will hide thee in his pavilion, he shall deliver thee from the snare of the fowler; his truth shall be thy shield and buckler, and he shall give his angels charge

to keep thee in all thy ways." I resided several years in Kentucky, and The letter which follows we feel some have travelled and visited in other Southern in publishing, although we cannot States. I have therefore seen "behind the deny that we have been abundantly gratified curtain." I am an abolitionist, both because by its reception, and made thankful, we trust, the precepts and spirit of the Scriptures foro that God whose guiding hand we acknow- bid man to enslave his fellow-man, and because edge in all our ways, and by whose grace any my own abundant observation has proved to mmendation that we or our paper may me, that as it includes all specific sins, and is nerit, has been secured. We are conscious therefore the great moral evil, so is its action of having aimed, in the management of this and its reaction, physical and moral, fearful paper, at the excellences which a venerable beyond all other sins. It is allowed, that in friend has now been pleased, entirely unsolic- Kentucky, slaves are treated with less inhuited and unexpected on our part, to ascribe to manity than in the other slave States. Yet the paper. But we do not claim to have at- there I knew of instances of cruelty, which I tained these, and would not be understood, by believed previously could be committed only admitting the following letter to our columns, by the most hardened and depraved of human beings. But my present object is to commu-We have consulted friends on the propriety nicate the Kentucky tolerance of religious instruction to slaves.

After residing a few weeks in the western part of Kentucky, by the aid of some others, ning, will be allowed to decide for himself I had the pleasure to see a Sabbath school reon the correctness of the writer, whose views commenced, which had been entirely relinof what a religious newspaper should be, are quished. My letters were such as to authorize me to expect compliance with my request to the religious instruction of slaves, can, we are was positively, though courteously refused. I assured, be implicitly relied on, and will, of then asked permission to read a chapter, and afternoons, when there was seldom any pubattention. As Christians, seeking the spirit-ual welfare, comfort and improvement of all bade their servants to inform such slaves as nen, we cannot conceive indifference to it they might meet. I was deeply affected to ossible: and if to withhold the Bible from see the throng of both sexes, and of all ages, possione: and the perpetuity of slavery, who waited for me in the meeting house. Christians throughout the country will strange to them was this little interest in their be committed heart and hand against the syshappiness, that they treated me as if I was of tem; and when that day comes, the great a higher order of beings. I met them there a ation will also come. The religious few Sabbaths, and the number that came ininfluence of our whole country, once combined creased, and they seemed so engaged, that I and directed to a definite object, no power on hoped for much and permanent good for them. At length, a gentleman of my acquaintance called upon me, and with much circum-REV. SIR,-By the kindness of a friend, I locution and respect, requested me to relin-"Christian Reflector." I have considered it tour of the country towns, he had heard of privilege also to impart to others the profit them as circumstances of great evil augury, because my opinion could be of special value, attend. The gentleman told me that only by those who are competent to perceive their and that when known, the meetings were

knowledge were regular in the family of any When associations are anti-slavery, glad are native of a slave Sate. Servants were no we to hear them testify that they are so; but more called to prevers than cattle, except if they are so divided upon the subject that a where other influence was used to effect it. majority will vote against its discussion, then, When I have inquired respecting this omis- in our opinion, their action upon it is not sion, I have been told that they would not worth securing. We think it would be better ome. A slave disobey his master, and be to wait another year; doing our utmost, the excused! Their indifference was also cited while, to get as many as possible to take the is an evidence of their mental inferiority and Christian Reflector. Every week we are pub oral obtuseness, which they would not have lishing something on the great subject of slaillowed respecting their children. They may very; and we believe the constant perusal of well be asked, as a dergyman was once ques- our columns will open men's eyes much faster ned by a young friend of mine, when he than attempts to get them to hear discussions nad boasted of occasionally reading the Bible at an association which they are unwilling to o his slaves, and their reluctance to attend to hear. is instructions, How could they suppose MR. EDITOR,-I perceive by the minutes that the master who gave them to the care of and public reports of Associations that a new an overseer, whose "tender mercies were and Jesuitical mode of getting rid of discussi ruel," designed them kindness by his instruc- Slavery, has been hit upon last year. It is this, ons? Or how could they love a religion, to throw out of the association all discussion he minister of which had been to them an and action upon all questions formerly enter-

A SINCERE AGED FRIEND.

## Departure of the Missionaries.

The Missionaries who were publicly desigited at the Bowdoin Squate meeting-house on Sunday evening, Nov. 5th, went on board Calcutta, on Friday morning last. The ship was expected to launch immediately, and services appropriate to their departure, were ac-Missionary Hymn." Owing to the unfavoreave the wharf till Saturday morning. The naries, however, remained on board. rife, of the Freewill Baptist Church.

Many tears were shed at the departure of epresentatives, and the heralds of our common laster, to " the people that sit in darkness."

TO THE REV. J. G. BINNEY.

Go, brother! for the springing breeze,

Blows freely o'er our native hills, Go, launch thy bark upon the seas, While mercy's work thy bosom thrills; The God whom thou dost serve, will be Thy Refuge on the lonely sea. Go, brother! trusting in His word And in a dark, benighted world
The gospel preach, the truth defend;
Till nations, lost in error's night,
Shall hail the morning's glorious light.

Go, brother! cheer their drooping hearts,

Go, brother! cheer their drooping heart Who left our hearths long time ago; And teil them still our pity starts, At Burmah's melting cry of woe; Yes, tell them that we daily bear The heathen world to God in prayer. Go, brother! evermore enshrined,

We've known thee, loved thee, yet resigned Our all in thee, to Calvary ! rue—nature yearning, whispers : But faith in Jesus answers—GO

## Great Catholic Movement.

Intelligence has been received from the ad quarters of Romanism, which indicate ew and extensive plans for the subjugation of this country to the Papal power. It is anunced that nine new Catholic bishops have en appointed, principally for the West, who, better wisdom. course, are to go forth as apostles of Popery in that new and forming region. So if Pro tantism does not see the importance of se curing the West, Popery does. The names these worthies are as follows: Rt. Rev. Mr. O'Conner, D. D., Bishop of Pittsburgh; Rt. Rev. Wm. Quarters, D. D., Bishop of Chi-

Bishop of Charleston. pe repelled without effort; and sure we may e, that without an amount of prayer and efexceeding any previous outlay, these eneration may live to sing the dirge of liber-These are no times for indifference or

Action of Associations. of feelings. Recognizing the fact that Assoiations are designed as mediums of commucation among the churches, to make them uninted with each other's annual history, kind of ecclesiastical action, we have deemed it as a mark of peculiar interest on moral the certain result. Our citizens must persesake of getting rid of abolition, we presume ble motives, and on the settled conviction of a good judgment, have decided against the inoduction of any of them, for associational action. We deem the expressions of opinion -not the issuing of edicts or the establishment of tests-as perfectly harmless, and often useful, on the part of associations; and this emi believe that a testimony against slavery from

trument only of soffering and debasement? tained, such as Temperance, Missionary, Tract, Bible and other operations, in which we al feel a deep interest. But what is the object? To shut out the cause of God's poor, the slaves. An association is too holy a meeting to obey God in "remembering them that are in bonds. Wonderful discoveries are just made by a certain careful set of brethren that it is he ship Cnarles, bound for Maulmain and very hurtful to our piety to take into consideration the woes of the slave and the danger and sin of the slaveholder. And in order to do this without manifest injustice, what unequalle ordingly held on board, at 11 o'clock. The impartiality! To shut out all benevolent causes as tending to destroy the unity of the meeting, Rev. Wot. Hague binducted these, offering and then what devotional times, so loving and prayer, which was followed by singing the is so thin, that all "good men and true" will be able state of wind and tide, the ship did not sick of it. Had the question of slavery never come up, this course would never have been taken. The difficulty was, that when it was seen The Baptist missionaries are accompanied by that the question must be looked in the face and Rev. W. Gunn and wife, of the Lutheran could not be kept down, some effectual plan Evangelical Church, and Rev. J. C. Dow and must be laid and executed with a show of impartiality. To plead for Baptists (a few) in Germany and Denmark who suffer for the these beloved friends, and the benediction of truth. To plead for far off heathen is almost thousands falls upon them, as they go, our a merit. But what a wonderful change when we turn our eyes to the thousands of Baptists who are enslaved by Bantists-in our own land. The following lines, handed to Bro. Binney, Awful sacrelige! how abhorrent to our deep s the last adieu was given him on board the piety, how irrelevant to the high objects of a ship, were subsequently, kindly furnished to association. This sin is a sort of management us, by the author, H. S. WASHBURN, for pub- for which I have no sympathy and which for its manifest wickedness must cripple the energies of the church. That her sons and daughters, God's children, temples of the Holy Ghost may be held and sold, barted and exchanged as "goods and chattels," and yet we cannot and will not hear them spoken of as our brethren (except as property!) and then, not until we ask liberty of the base usurper of God's rights and man's liberty. Has it come to this, are we to be led hood winked "with the cable tow" about our necks, must we present such a sorry figure before men so pious that we cannot re ember the fatherless and widow; loving liberty so well that we will plead for the dumb or et the oppressed go free; and so bold that we dare not rebuke the tyrant for fear he will not give us his money, to help the missionaries or educate ministers; is this the spectacle we must

#### A Word in Season. MR. EDITOR .- Although it is not your prov-

ince as the conductor of a religious journal to

present before the world? Yes such it is, if the

course I have alluded to above be the line of

our policy. To some, such a course of action

or rather inaction, may indeed appear remarka-

bly courteous, economical, and Christian; but

to me it is discourteous, impolitic and wicked.

I might, sir, present another view of the subject.

The financial bearing of it as relates to the

increase of agency-expanses in visiting all the churches, &c. But I forbear, such scrupu-

lousness, is I fear straining at a gnat and swal-

lowing a camel. If I have not rightly under-

stood the matter I beg pardon and hope to learn

enter the arena of politics as a gladiator, it cago; Rt. Rev. Andw. Byrnes, D. D., Bishop of may not be aside from your duty to permit rkansas; Rt. Rev. John McCluskey, D. D., the insertion of a few thoughts on passing Assistant Bishop of New York: Rt. Rev. Mr. events. Amidst the agitations of our citizens Henrie, D. D., Bishop of Milwaukie; Rt. Rev. during the recent elections, the criminations Mr. Blanchet, D. D., Bishop of Oregon; Rt. and recriminations of one party against the Rev. John Fitzpatrick, D. D. Assistant Bishop other, it is well for the believer of the gospel Boston ; Rt. Rev. Mr. Tyler, D. D., Bishop to step aside from these undue anxiety and of Hartford; Rt. Rev. Mr. Reynolds, D. D. strivings of the people, and to fix his mind of the grand truth, that God reigns, overruling all We perfectly accord with the editors of the events for the establishment of a kingdom . Y. Evangelist, who say,-there is some- that cannot be moved, a kingdom which will hing in this rapid increase of Popery, which display the glory of his character, and secure ust strike every Protestant who loves the the happiness of all his friends. Here is Bible or the freedom and salvation which it source of consolation not liable to interruption procures, most painfully. It is becoming a from the petty strifes and sefish pursuits of rious question whether the heritage of our interested men. Were the political combaathers is to be taken from us. Most vigorous tants in these struggles to consider events on xertions are making to do it; and these are the scale of a universal providence, much of ided by the enemies of spiritual religion and their ambition and discontent might be mod eedom at home. There is no charm in our crated. They would then realize, that partial see institutions by which such assaults can success is not always victory, and defeat not invariably a disgrace. Were each party to recur to events within the last three years rt on the part of the friends of religion vastknowledging God in every effort to secure chemes will be successful, and the present the happiness of their country. He disappoints the designs of the crafty, so that their hands cannot perform their enterprise, showing them with great clearness that, while selfishness and pride of opinion are their grand motives of action, and a regard to his That there is reason for the complaint and have no security of success. Here is apparcensures contained in the communication ent the necessity of moral principle, and the which follows, no careful observer of the folly of low cunning, or what may be called povaried policy of this unsettled age, will deny. litical management. The essential mistake of Still we must confess, that the perusal of the great men is, that they lay their plans without finutes of Associations had suggested to us duly considering what is right. Were rightdifferent train of thought, and another class ject of a party, although success might not always attend their efforts, they would have a perennial source of happiness in the approba-tion of their conscience. Till justice shall be ondition and prospects, and not for any the pole star of all our plans to become a hapquestions, if, in their associated capacity, they veringly cultivate good sense and moral feel have borne any united testimony with refering in themselves and their children, a sacred ence to them. And although we do not doubt reverence for God and a just respect for the that some have wished to shut out the claims rights of the whole people, before we shall be of all the beuevolent organizations, for the qualified to elect from among ourselves an dministration of government, calculated t that many, from the purest and most honora- give to these United States that dignity of character which we ought to command among

> REV. JACOB KNAPP .- For the purpose of meeting reports injurious to the character of ent evangelist, the Hamilton Church of which he is a member, on the 6th inst.,

member of the First Baptist Church in Ham- command, their profession, the miseries of

B. N. LEACH, Pastor. Hamilton, Nov. 6, 1843.

"Rich, various, entertaining." "Variety's the spice of life, And gives it all its flavor."-Cowres.

None but the initiated and experienced are ail. Here is a heap of letters, mailed in difents of poetry; queries, criticisms, and com- And he adds,liments; cash for old and new subscribers, opies, save the omission of names.)

Me. Nov. 15, 1843. WM. S. DAMRELL,—Dear Sir,—I was much urprised to see a notice of your intention to from the necessity of the case, imposed upon which the Reffector in this State. I am sorty, very sorry indeed that such a measure is to "And then there are home dutier; for the y, very sorry indeed that such a measure is to be adopted. It will most certainly do injury, and the prospect of its doing good will be small indeed. But the thing was all cut and dried before I knew anything about it; and the weak impression of duty in result in the distant and the present, it is nebeing pretty generally acquainted throughout it; and the State, and knowing something of the opinions of the pastors of our churches, I cessary that the Board, by its officers and opinions of the pastors of our churches, I cessary that the Board, by its officers and opinions of the pastors of our churches, I cessary that the Board, by its officers and opinions of the pastors of our churches, I cessary that the Board, by its officers and opinions of the best of the board of the present, it is necessary that the Board, by its officers and opinions of the board of the board

sound to use my influence against the circu-ation of the Reflector. And to be consistent

Dr. S. Chapin read a report in the Yours, &c.,

- Oct. 26th, 1843. Mr. DAMRFLL,—Sir,—I send you two dol-ars for the Reflector. I should have sent be-ore this, but I have always calculated to send new subscriber whenever I send pay for my own. I have done so heretofore, and I am

happy to say that I can do so now.

I send two dollars for \_\_\_\_\_, and wish you to send her your paper. I have now obtained six or seven subscribers, and] shall obtain as many more as I can. I do not always have money when I want it, for, you must remember, I am a Baptist minister.

Yours, &c.

Porthe Christian Reflector.

Baptist Church, Gardiner Village Me.

Pursuant to a call from several Baptist church members residing in Gardiner Village, a delegation from several churches in the vicinity, met in Gardiner, Nov. 10th, 1843, to act in council upon the question of recognizing said persons

There is surely a perceptible difference between the spirit and import of the above epistles. In one instance, our paper is stopped, ify a few hundreds of our subscribers, in a wn number as an assistant editor; who, being on the ground, can provide such local stelligence as our readers in that portion of Baptist minister in Maine, craving his consent to employ measures for a wider circulation of ling behind the age.

najority of the ministers will not give it a his grace. very welcome reception" may be welland everything promises success. Some may we shall not in return, use ours against them, or against any other interest. The influence we exert is designed to be only positive; to xtend our own usefulness; and to attempt othing which shall abridge the usefulness o others. We act on the principle that it is every man's duty to do the greatest possible mount of good. If the Christian Reflector is well-conducted, family religious paper, it is loing good; and the wider its circulation, the reater the amount of that good.

We have less to may concerning the other etter copied above. The author perceives that the new name he sends us, makes good he diminution caused by the letter preceding, They are hereby forwarded for insertion less than it does us. He is of that class of Baptist ministers who are eminent alike for

crowded house in the evening. On Saturday, joy, after a season of prayer, and remarks from 3. Resolved, That the fact that many of the every association in the land, would be consistent and beneficial, provided that testimony were honest. It is not fair to force action upon a body, and then turn round and accuse its members of insincerity and hypocrisy

furnished him with the following resolution:

Wherear, a report has been extensively circulated that the Rev. Jacob Knapp has been upon a body, and then turn round and accuse its members of insincerity and hypocrisy

furnished him with the following resolution:

Wherear, a report has been extensively circulated that the Rev. Jacob Knapp has been upon a body, and then turn round and accuse its members of insincerity and hypocrisy

This is to certify, that he is and has been a season of prayer, and remarks from Dr. Pattison, and Rev. T. Teasdale, a report churche, as we conceive, was read by Rev. Dr. Williams, of New York, the guilt of slavery, constitutes, as we conceive, the guilt of slavery, constitutes, as we conceive, on 'The duty of Christians to engage in the missionary enterprise.' 'This duty,' says the Baptist Record, 'was urged by the divine discontinuous constitutes, as we conceive, was read by Rev. Dr. Williams, of New York, the guilt of slavery, constitutes, as we conceive, was read by Rev. Dr. Williams, of New York, the guilt of slavery, constitutes, as we conceive, the guilt of slavery, constitutes, as we conceive, was read by Rev. Dr. Williams, of New York, the guilt of slavery, constitutes, as we conceive, was read by Rev. Dr. Williams, of New York, the guilt of slavery, constitutes, as we conceive, was read by Rev. Dr. Williams, of New York, the guilt of slavery, constitutes, as we conceive, was read by Rev. Dr. Williams, of New York, the guilt of slavery, constitutes, as we conceive, was read by Rev. Dr. Williams, of New York, the guilt of slavery, constitutes, as we conceive, was read by Rev. Dr. Williams, of New York, the gui

itton, Madison county, in the state of New York, for eight years, and that no charge has ever been preferred against him to this body. He is highly esteemed by this church, as an able and successful minister of our Lord Jesus of the happy influence upon themselves of such efforts. The report was tastefully writ-Done by order, and in behalf of the church. ten, and full of stirring and important truths, We presume it will be printed, and if so, we hope that an effort will be made to put it into the hands of every Baptist communicant in the land.

Dr. Williams was followed by Rev. Mr. Kincaid, who addressed the meeting in a most interesting manner for one hour. The afternoon session. was devoted to volunteer ware of the interest, with which a publisher addresses by Messrs. Miles, Bennett, Winter, nd editor break the seals of each morning's Pattison, and Kincaid. A letter was read by Rev. T. O. Lincoln, from Dr. Sharp, of thir erent parts of the country, with contents as city; in which he speaks of singleness of obarious as can be conceived: essays for the ject in conducting the missionary enterprise, paper, ecclesinstical intelligence, and frag-

emplaints, removals, and stoppages, with has several very important and responsible omplaints, removals, and stoppages, with has several very important and responsible ow and then a nondescript—a perfect suidepartments of duty; it has to look out suitaeners of a letter, which one would suppose ble men for Missionary service. It has to generis of a letter, which one would suppose
its author might worship without violating
the law against idolatry. Some days afford a
much richer and more various treat than
others. As a specimen of two letters, whose seals were consecutively broken this morning aries, to assign to them stations. Having sent them out, it has to ascertain the state and progress of the respective Missionaries, and to make itself acquainted with the continue

"These duties are inuced analy, occasioning
I need not now argue with you, but I think at times distressing apprehensions, but the
he design an injudicious one, and shall feel object is one, viz—' Making known the gospel

Dr. S. Chapin read a report in the evening on " Prayer, in connection with the mission ry enterprise." Addresses were made by Rev. Messrs. Harrison, Webb, J. Knapp, and Kincaid, all of whom, says the Record, were heard with gratification.

as a Baptist church.

cause, forsooth, we have consented to grat- man, and Rev. E. R. WARREN, of Augusta, Clerk. From an interesting statement of the articular section, by employing one of their case by Rev. S. W. Lawton, now preaching in Gardiner, and Dea. B. H. Field, it appeared that there were now in the village of Gardiner about thirty Baptists, and many others in the vicinity. Through the Providence of God, Eld. the country desire. How we did mistake—what a wrong did we commit, that we did not ask our correspondent's permission! No the prospect of gathering a church was good. oubt, we ought to have sent a letter to every Several persons had sent for their letters, and some were ready to follow their Redeemer in our paper in that State! Alas! that we could be thought expedient to organize one of the baptism, and unite with the church, should it tot have seen, that the paper, which, while it Baptist denomination. The Council, which had a limited circulation, it was proper to was large, were unanimous in the opinion that take and read, would become, by virtue of a a Baptist church should be organized in this wider circulation, injurious—so injurious that village. Several brethren and sisters were then a man, "to be consistent," must stop it! Verily, the world is growing wise; and we are their Clerk, adopted our Confession of Faith and Covenant, and were cheerfully recognized To be serious, however, on the subject of an as an independent church. May the Lord dition of the Reflector for Maine,—the belief greatly bless them, and increase their number, of the writer of the above letter, that a great and enrich them with the refreshing influence of

By the guidance of his Spirit and providence. ounded; we are, however, satisfactorily as- he has already sent them a paster in whom they sured that there are ministers enough in are cordially united, and who has been instru-Maine, who wish for such an arrangement, to mental in gathering them together to the spiritbe willing to make it; and we know that ual sheepfold. Bro. Lawton divides his labors among those ministers are some whose repu- between this people and those of Damariscotta tion and influence much exceed his who Mills, this year, preaching one half of the Sah onceives that his unsolicited advice and arro- baths in each place. The little church in ant dictation would have been heeded, were Gardiner will need the prayers and pecuniary ot the thing "all cut and dried, before he aid of the abler churches. About one half of knew anything about it." Some of those, the expense of sustaining the cause among whose judgment we value, and who are distinguished for their candor and discretion, as nestly look for a little to the Missionary Board well as for their influence, have assured us and churches in the vicinity for assistance. that the "Christian Reflector for Maine" will Dear brethren of the churches, remember this be warmly welcomed by a large number of little church in the midst of a large and rapidly the pastors. The ground has been well sur. increasing population. Missionary funds apreyed; the subscription is rapidly increasing; propriated here, will yield a rich increase. Our dear brother Lawton has come among us a use their "influence against" the paper, but stranger, and by the advice of several brethren in this vicinity, he is now occupying this important field, and as we have every reason to believe, with efficiency and success. Dear brethren, let us make him welcome amongst us, by sustaining him in his trials and toils.

Gardiner, Nov. 10, 1843.

# Church Action on Slavery.

MR. EDITOR. - The following preamble and resolutions were passed, with but two negative votes, at the regular business meeting of the Baptist Church in this town, on the 1st. inst. and we presume the fact will gratify him no your paper, according to a vote of the church.

Summer Hill, N. Y. Nov. 13th, 1843.

Baptist ministers who are eminent alike for stability, fidelity and generosity. He takes the paper, because he deems it deserving support and worthy of circulation; and sends new subscriptions for it that others may be gratified by its perusal as well as himself. All such subscribers we wish to retain; but the sooner men of such principles, as he who indited the first letter, cense to patronize us, the better.

Missionary Meeting in Philadelphia.

A Foreign Missionary meeting commenced in Sansom Street meeting-house, Philadelphia, on Friday, Nov. 10. Rev. J. H. Kennard was a appointed Chairman of the meeting, and Rev. T. O. Lincoln and E. W. Dickinson, Secretaries. The meeting commenced at 2 o'clock P. M. and the afternoon was employed in prayers and addresses, and it was a highly interesting and profitable season. The Rev. S. H. Cone, of New York, preached to a crowded house in the evening. On Saturday, after a season of prayer, and remarks from the subscription of the law of God, and a gross outrage upon many considerable to supply the means of such improvement is a flagrant violation—of the law of God, and a gross outrage upon many considerable to supply the means of the law of God, and a gross outrage upon the prayers and addresses, and it was a highly interesting and profitable season. The Rev. S. H. Cone, of New York, preached to a crowded house in the evening. On Saturday, after a season of prayer, and remarks from

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shold or countenance American slavery, or refuse on fit and proper occasions, to discountenance and oppose it, give evidence of being apostate and anti-christian.

5. Resolved, That we will not admit to our

## Annexation of Texas.

serve some of the best and most influential secular journals of the North taking a decided stand against the annexation of Texas to the Union. The subject is one of incalculable importance, and of intense interest; and it is so regarded in the Southern and South-western States. Southern papers have warmly advosates. Southern papers have warmly advosates. cated the measure, and are, with constantly We had no idea of the interesting character increasing earnestness, setting forth the ad- of Jamaica, as an island, and as a subject of vantages of this annexation to the whole Union. It is generally expected, in those sections of the country, that the attention of Conjudicious; the facts recorded are in themselves tion to the subject, and bring the greatest to the island of Jamaica. There is not a paramount of influence which it is possible to tical of sectarian feeling in the book." combine, to bear against it. We give the fol- LETTERS ON CHEMISTRY, and its relation to lowing extract from an editorial in the Courier on the subject.

on the subject.

"The House of Rrepresentatives, after a stormy and perhaps bloody dehate, may sanction the project; for the slaveholding interest at the South own white slaves enough in the North to enable them to carry it. The "dough faces" were not entirely used up on the Missouri question. The Senate, as now constituted, may stand, like Aaron with his censor, between the dead and the living, and "stny the plague." But it has been said that if the Northern States reject the proposition, the states reject the proposition, the states reject the proposition, the states reject the proposition. Morthern States reject the proposition, the Southern will immediately secede. Well—let them secede—that is, if they deem it better to be separated from Olio and all the other North-western States, and from Pennsylvania and all the Northern and Eastern States, than the second with them and show their forms than a handsomely bound copy of this Bible. to remain with them and share their fortune and their friendship. They will, probably, before deciding to secede, employ some good philosophical mathematician to "calculate the value"—the comparative value—of what they may gain and what they may lose, by the act

of secession.

After all, we are not without apprehension that the act of uniting Texas to this Union may be consummated at no distant day. What consequences may flow from such an act, it is not for us to predict. We pray Heaven to postpone it till we and our posterity shall have passed to a better country, where the slave is free from his master, and hears not the voice of the oppressor."

Imposture and its Victims.

It is amusing to watch the rise, progress, and kit a string of ducks paddling for the water, they follow each other in constant succession; and strange as it may seem, there are thousands who have throats large enough to swallow both the further than the inventors thereof.

The Mercantile says:

"If this question should be agitated in the halls of Congress, and meet with executive favor, it will create a great excitement throughout the Union—revive all bitter sectional prejudices, and draw a broad and well defined line between the slaveholding and the non-slaveholding States.—Indeed, the subject is a leady so it is suited and to be shown as a specimen of much of the contents of some of the daily papers, we copy from one the following advertisement, which, as it is without a period or colon, the reader is expected to go through at one breath. already agitated, and opinions are freely in-terchanged on the propriety of such a measure —a measure which will meet with a firm, and we trust successful opposition, from every friend of humanity and freedom."

A letter from Washington has been published in the N. Y. Journal of Commerce, in which the annexation of Texas is spoken of favorably. The writer says: "The position of Texas, geographical, physical and moral, is such that she cannot remain an independent nation. She must go back to Mexico, become a colony of Great Britain, or form an integral portion of this Union. This country cannot be indifferent to the result. This passage has been made the subject of an able critique in the Evening Post, whose editor shows most conclusively, that Texas can exist as an independent State and should be subjected in the subject of the subject pendent State, and should not be admitted into the Union. He says: "The desire to as if she had known them from birth." secret spring of the movement in favor of mysterious spectacles. We happen to know a annexing her to the United States." annexing her to the United States."

We do not see how the question of the abil- respectability of standing in society. ity of Texas to be independent, concerns us as citizens of the United States when deciding her services should apply soon, for, it is solon her annexation. What if the alternative be, that she becomes a colony of Great Brit-longer stand the severe demands made upon her ain? Is this an evil greater than the perpetuity of slavery-on our soil as well as on her

There is not a doubt but most untiring efforts will be employed to secure the admission of Texas. The slave-holding interests sion of Texas. The slave-holding interest cannot long survive without it. Texas itself desires the connexion. And unless the in Boston, and if we may judge from his adverfriends of freedom, religion and the country tisements and the notices of his lectures in the arouse themselvet—unless the warning notes of the venerable statesman of Qnincy are heeded, the slavery spirit will soon have achieved its last, its mightiest triumph; and then, God only knows when "the sighing ges of Dr. Lardner's lectures for the youth of the prisoner" shall be relieved, or what e vials of wrath" may be poured out on this indignant surprise. We have since observed, blood-guilty nation!

DEDICATION AT CHARLESTOWN.—The new noticed. The editor says:— Dedication at Charlestown.—The new meeting-house erected by the Baptist Society in Charlestown, was dedicated to the worship of the Triume God, on Thursday evening, Nov. 15th. The dedicatory prayer was offered by Rev. Dr. Sharp. The sermon was delivered by the Rev. H. K. Green, pastor of the church. It is spoken of as an effort well worthy the occasion and the speaker. We regret that we are not able to give an analysis. Three original hymns were sung, written by Three original hymns were sung, written by different persons, and all the exercises passed off, much to the gratification of the crowd of our citizens. Let us, at least, keep our children from the contaminating influence people in attendance. The house is a large of this individual." and commodious edifice. Its internal arrangement is spoken of as remarkably good; it is

We are so much crowded with matter to be taken by Mr. Wade, on the matter of reof late, that we are obliged to decline the in- ceiving support from slaveholders. Although sertion of some articles of ordinary merit. it refers to the article which appeared a few Among these "The Old Gun," which is truly weeks since, as editorial, on the same subingenious and pithy, but not quite the thing for our columns. We think the writer would without the least rejoinder or a word in selfsucceed better with facts than fiction, and defence. We infer from this that the Watchperhaps better with the pathetic than the humorous. "K" must excuse us for inserting a discussion. This the true principle, only let few periods and commas in his communica- the editor see to it that controversies are contion. We are not certain that after all, he ducted in a good spirit, and that consistency will be understood.

## The Editor's Table.

S. Resolved, That we will not admit to our pulpit or communion, any who practise, or who sustain and justify the practice of holding in bondage their fellow men.

6. Resolved, That in the language of love, we would admonish and exhort all who are guilty of this sin, to repent, to restore that which they have taken away, to loose the bands of wickedness, and to let the oppressed go free.

7. Resolved, That the above preamble and resolutions be published in the New York Baptist Register, and Christian Reflector.

THE YOUNG COMMUNICANT: an aid to the right understanding and to piritual improvement of the Lord's Supper. Boston: Gould, Kendall and Lincoln. 1844.

This is another of those elegant miniature volumes, of which the publishers are evidently issuing a series. The style in which it appears is unsurpassed; the contents of the book are of superior excellence. It is a "book for every Christian." We think, too, that a work of this character has been much needed, especially by younger members of our churches. The views younger members of our churches. The views of many concerning the solemn ordinance of the Supper, are exceedingly vague and indis-It is with much gratification, that we ob- tinct. And yet as it is a service which every

gress will be called to it early in the very interesting; the style of the writer is approaching session. And a rumor is now in pleasing and often graphic. The work has circulation, that President Tyler will recom- excited much interest in England. We have mend the measure in his next annual message.

The Boston Courier expresses the belief that at least two members of the Cabinet advise are enlightened and a careful historian; he the measure. That all the Southern members gives no second overhand facts, no dubious and of Congress will be in favor of it, there is half-ascertained records. All is the result of sound, searching inquiry; and certainly such a stance, it must be the duty of all Northern body of information as he presents, has never journals, patriots and Christians, to give atten- come before the eye of the public, with respect

Commerce, Physiology, and Agriculture. By Justus Leibig, M. D. Ph. D. Edited by John Gardner. Philadelphia: J. M. Campbell and Co. Boston: Saxton, Peirce and Co.

The last number of Redfield's Pictorial

the humbugs and the inventors thereof.

At the risk of benefiting the Wizard who fig-

## THE GREAT EXCITEMENT Which MADAME ADOLPH has caused by her Miraculous Predictions

PAST, PRESENT AND FUTURE,

prevent her from taking her own course in Now it is possible that her house is filled with regard to the abolition of slavery, the desire to silly men, and weak sisters, who are desirous perpetuate and extend that great evil, is the of peeping a little into futurity, through her

It is important that all who stand in need of emply announced, that the lady cannot much slip, may never be favored with another opportunity, to know the past, present, and future; There is not a doubt but most untiring ef-

> with great gratification, that it is noticed in the Mercantile Journal, just as it deserved to be

oman whose happiness he has destroyed!

meanly finished, and supplied with an excellent tains a communication subscribed "J. K," which clearly sets forth the position supposed characterizes the paper in all its parts.

ion, a document of rare excellence, and we publish it because we want every Christian man to read it.

News from the Indian Nation.—We stated a few days since, that Jacob West, convicted in the Cherokee nation of participation. The murder of Jacob Bushyhead, had been thung. This is not so. From the Arkansas Intelligence.

Secular Intelligence.

Hon. J. Q. Adams, at Cincinnati.—Mr. Adams' reception in Cincinnati was attended with enthusiastic expressions of respect and congratulation. He was escorted to a public house, addressed by the Mayor, and listened to, when he replied, with profound interest and much emotion. The Cincinnati Gazette says, he spoke in a manner characteristic of all true greatness.—with simplicity, directness and earnestness. His heart was full. He felt that the chief has probably granted they this time. Gov. Butler to the Prairie Council. Several persons have early the prosent at that meeting. A large numer of Cherokees will accompany Gov. Butler to the Prairie Council. Several persons have earnestness.—His heart was full. He felt that the chief has probably granted they this time. Gov. Butler ones. It is expected that many camanches, Kiowas, and other wild Indians, will be present at that meeting. A large numer of Cherokees will accompany Gov. Butler to the Prairie Council. Several persons have earnestness.—His heart was full. He felt

true greatness—with simplicity, directness and earnestness. His heart was full. He felt what he said, and others felt for and with him. More especially was this the case, when he replied to the Mayor's allusion to his venerated father, in tones and a language so touchingly eloquent. It produced a thrill in the mighty multitude, and in nothing was their sympathy so strongly expressed, as in the deep stillness which reigned.

The following is a coppy of the commencement of his speech, and we regret that we have not space to insert the whole.

Mr. Mayor and Fellow Citizens:

I have lived a long life, public and private, during three-fourths of which I have been with this disease and proving the treatment of the late murders in the nation.

DEFINITE PRINTED A letter detect of the potatoes, which has already destroyed at the tousands of bushels. The disease in manifests itself by a black spot on the surface of the potatoes, which has already destroyed the tousands of bushels. The disease in many cases destroying the roots while in the ground, and large quantities have also been destroyed after having been dug and buried in heaps or stored in cellars. Potatoes affected with this disease appear to be very poisonous, large numbers of hogs having died after eating of them. stness. His heart was full. He felt

mon space to insert the whole.

Ma. Mayor a nn Pellow Citizens:

I have lived a long life, public and private, during three-fourths of which I have been witness to the birth, the rise and the progress of a people, over that which I first knew to be a wilderness, in passession of the save and which has already become whole who wilderness, in possession of the save agges and original proprietors of the country. Fifty years have passed away since tarest streamed from my eyes at the loss of dear bosom friends, upon a field which now constitutes part of your flourishing State. I have seen, in the sequel of that transaction, the nen of that savage race, by whom that savage and had been performed, subdued by the superior power of my country. I have san military power of my country. I have and military power of my country. I have and military power of my country. I have seen that private the establishment, by the Revolutionary Congress of the United States, of the North West Territory. And there, with a joy, which has never forasken my bosom, I have seen implanted the race who have declared unto their posterity, through all the lapse of time, that neither slavery nor involuntary survindes shall exist in that territory. I have seen that principle implanted in the elementary principles of your existence as a State. Under the progression of the United States, as Representatives of the United States, as Representative of one of the oldest original States of this Union, on that same day I though the satisfaction to see the Representatives of the United States, and the satisfaction to see the Representatives of the United States, and the satisfaction to see the Representatives of the United States, and the states of this Union, on that same day I though the satisfaction to see the Representatives of the United States, and the states of the United States, and the states of the United States, and the states of the United States, and the state of the United States, and the state of the United States, and the state of the United Mr. Mayor and Fellow Citizens: I have lived a long life, public and private, during three-fourths of which I have been wit-

to meet the members of the Cincinnati Bar, and would be addressed on behalf of the bar by Judge Estc.

Riots in Philadelphia.—For two Sundays in succession the rest of the holy Sabbath has been desectated by outrages in our city, perpetrated by firemen, which call for the attention of the public. In a subsequent column we have copied a report of the disgraceful quarrelling and riot of last Sabbath. It is earnestly hoped by the friends of order that our City Council will take efficient measures to prevent the recurrence of these barbarous doings, though it should require them to disband every fire company in the city. The daily press has spoken on the subject in tones which will be respected.

The shameful riot on the Sabbath was are accounted for the Wester and Mr. Dexter appeared again for defendant.

has spoken on the subject in tones which will be respected.

The shameful riot on the Sabbath was preceded by a similar outrage on Saturday night, in the National Theatre, in which one or two persons were beaten almost to death. That polluted school of morals was crowded, and two thirds of the audience, it is said, were firemen!—Chr. Observer.

No Midnight Cry for Europe!!—The signs of the Times makes the following important announcement:

"We have long desired that faithful and efficient men should be sent to Europe, to give the Midnight Cry. Every effort in our power has been put forth for the accomplishment of this most important object; but, it is now given up as a measure that cannot be carried into effect. The time is soo limited. The "repeal movement," "Puseyism," "Scotch secession," A Rivers of Vinegar.—At a short distance

effect. The time is too limited. The "repeal movement," "Puseyism," "Scotch secession," with the general unsettled state of Europe, also, seem to forbid the accomplishment of any great good at this late hour. Besides, Europe has stream, called by the inhabitants in its vicinage, for the last ten years, of the coming of the glorious bridegroom about this time."

Poor Europe must remain in darkness, because the general unsets of the glorious and subterranean passage of many miles, it re-appears

WARREN LADIES' SEMINARY.—This Seminary has been in operation nearly for years, instend of five, as erroneously printed, has week, in the advertisement. Probably no sekool in New England affords to young-ladies higher advantages for the acquirement of education than this. Its faculty of teachers, its excellent apparatus, is library, grammar and domestic establishment, all countries of the state of the stat S300. But neither of them can be released until the whole amount is paid; and unless she is able to raise about \$50 between this and January, the boy, she fears, will be then sold by auction, and sent, it may be, to another part of the South. The whole sum necessary to release her children in full; is little more than \$500, and the object of her visit to Philadelphia is to solicit donations. She is quite an intelligent woman, of good character and habite, and speaks in the kindest manner of Mr. Taylor. We appeal earnestly to our citizens, on behalf of this true-hearted mother. There are hundreds of them who could readily give the whole sum without feeling any inconvenience, while the memory of such an act would sweeten and brighten their existence till life's last hour. We have seen the autheutic document in this case, and feel satisfied there can be no mistade. Mrs. Webb is residing for the present, with Mr. Goines, the barber, Exchange Place, below Carter' Ally. Any sum that may be sent to the care of the editor, with the laudable object of assisting a mother to release her children from the bonds of slavery, will be gratefully received and duly applied.—Penn. Equiver..

FATHER TAYLOR—We are happy to state that the health of our zealous fellow laborer in the sailor's cause is much improved. He has the health of our zealous fellow laborer in the sailor's cause is much improved. He has to be now the mean Smyrna, at the country seat of Mr. Langdon, for some time past. His voice is not wholly restored, and his throat is still some what troublesome.

Rev. George B. Cheever, who has twice the coiled to remain with his people.

Rev. George B. Cheever, who has twice the coiled to remain with his people.

Rev. Jacob Knapp is expected to engage in 'a protracted meeting with the Cohansey's church, N. J. of which Rev. E. D. Kendall is Pastor. We will every the questions on two important forms the past of the past o

are also elected.

REV. A BROADDUS has addressed a note to he acting President of Columbian College, leclining the degree of Doctor in Divinity, con-erred upon him at the late commencement of het institution.

On Saturday the 4th inst., as the steamboat lowena was going into the harbor of St. Louis, Missouri, a cannon was fired off, which bursted, killing two men and severely wounding another

The Independent, published at Macon, Miss., states that on cutting open the liver of a cow, slaughtered in Noxubee county a few days since, it was found to contain some two dozen living leeches, varying from an inch and a half to half an inch in length.

Another ascent of Mont Blanc, was recently ecomplished—Dr. Ordinaire and a party of 38 having ascended, making 54 persons who have had the temerity to make the perfectly less experiment.

# Latest Foreign News.

SIXTEEN DAYS LATER FROM EUROPE.— The Caledonia arrived on Monday morning.

ELECTION IN LONDON.—One of the most striking domestic events of late years is the result of the city of London election. It has astonished both parties. The commercial metropolis of the world has unequivocally declared it adherence to those principles of free trade which have been recently promulgated with such energy by Messrs Cobden, Bright and others. London is now the quarters of the League.

The Court of the Meerican Bible society.

Pictorial New Testament of our Lord and Saviour Jeaus Christ, with Views of places mentioned in the tox; and accurate delineations of the costsumes and objects of Natural History.—With an authentic Map of Palestine, from recent surveys. On PEIRCE & CO., Orders received by SAXTON, PEIRCE & CO., Vol. 133 1-3 Washington St.

TRIAL OF O'CONNELL.—The Court of the Queen's Bench, Dublin, opened for the trial of O'Connell and his brother agitators, on the 2d.

The indictments covered the enormous space of thirty-three skins of parchment. An attempt has been made to indict the government report.

The indictments covered the enormous space of thirty-three skins of parchment. An attempt has been made to indict the government report.

The work has been loop before the public. This work has been loop before the public. The work has been loop to the government report.

In Montpelier, Vt. Nov. 15, Hon. Jeduthan Loomis, 65. In Brooklyn, N. Y., Mise Henrietta Tracey Hooper, 23, daughter of the late Joseph Hooper, formerly of Newburyport.

In South Abington, Mise Clarisan Nash, aged 26, Michael Look aged 26, Mi

Advertisements.

# STOW'S BIBLE CLASS QUESTION BOOK

CHRISTIAN DOCTRINE.

THE following are some of the recommendations of this valuable book.

From the Christiani Reflector.

We are aware that the name and well-known qualifications of the author. Rev. Baron Stow, supersedes the necessity of any high recommendation from us to secure its favorable reception; but we may be allowed to say, that we think its admirable and systematic arrangement, its unity and perspicuity, its completeness as a compendium of Christian doctrine, and last, but not least, its orthodoxy, commend it to the special regard of pastors and Sunday school teachers. The proof texts referred to are numerous and choice. The plan is such as to require investigation and awaken interest on the part of the student. It is a guide to the studious and inquiring mind, rather than one of those helps by which a dull and indolent mind is relieved from all necessity of exertion.

From the New York Baptist Advocate.

REV. JACOB KNAPP is expected to engage in a protracted meeting with the Cohansey church, N. J. of which Rev. E. D. Kendall is Pastor.

A COTTON FACTORY IN ST. LOUIS.—The St. Louis New Era states that the stone house on Chestnut street, between Main and Water streets, has been purchased for a cotton factory, and will soon be under way.

Governor Barry, the Democratic candidate for Governor in Michigan, is re-elected, and the three Democratic candidates for Congress are also elected.

passages of scripture referred to in these lessons.

From the Zion's Adeccate, Portland, Me.

Mr. Stow's book occupies a particular space, not so well filled before; that is, as a book of Christian does well filled before; that is, as a book of Christian does well filled before; that is, as a book of Christian does well filled before; that is, as a book of Christian Mee.

We have no doubt that many readers will feel that the equation of the sequentions present the very facts on which they desire information from the Bible, and the references will furnish that information. It would seem impossible that a candid mind, after a careful examination of these references, should doubt that a place of future happiness.

From the Zion's Adeccate, Portland, Me.

Mr. Stow's book occupies a particular space, not so well filled before; that is, as a book of Christian Adeccate, Portland, Me.

We have no doubt that many readers will feel that the expectation of the sequence of the transmitted correlative points; viz. heaven and hell.

We have no doubt that many readers will feel that the continue of the expectation of the expectation of the expectation of the expectation of the provided will fill fill for the provided well filled before; that is, as a book of Christian Adeccate, Portland, Me.

place of future happiness.

From the Christian Secretary, Hartford, Ct.

This is a valuable book for Bible classes. The author has avoided the extremes which authors of question books are apt to run into, by proposing, on the one hand, questions that are too simple, and which every pupil may be supposed already to understand; and, on the other, those that are too difficult, or such as only the most profound scholar can answer. In a word, it is just such a book as in needed to lead the mind of the Bible student into the broad field of truth. References to such passages of scripture as teach the doctrine under consideration, will be found annexed to the questions.

\*,\* Published by the New England Sabbath School Union, and for sale at their Depository, 79 Cornhill, Boston. Price, \$1,50 per dozen, \$12,50 per hundred. H. S. WASHBURN, Agent.

The Cheapest & most Elegant Family Bible! Pictorial Bible.

COMPLETE IN ONE LARGE VOLUME BOUND IN SHEEP, authorized version, with more than one thousand engravings, representing the Historical Events, after the more celebrated pictures of Wossi, Rafaelle, Rubens, Hichard Angelo, Guido, Foussin, and Carracet. The Landscape Scenes, from original drawings, by Meyer, to assa, forther Frazer, Laborde, and others; and the subjects of Natural History, of Costume, and of Antiquities, from Ancient Scuipture, and from the best sources, ancient and modera. With full Marginal References; the latest and most antientic Maps, an elegandly orgraved Family Record; and the Text, from the Standard Edition of the American Bible Society.

#### Rockingham Academy, HAMPTON FALLS, N. H.

Portsmouth, Oct. 25, 1843.

Charlestown Female Seminary. THE thirty minth term of this Institution will commence on Tuesday the 5th of December next, and continue

on Tuesday the 8th of December next, and continued on Tuesday the 8th of December next, and continued I? weeks.

I? weeks.

French and Italian, will be taught by Moss Lanua, a greaternam well known as a successful incarbor in secone of the greaternam well known as a successful incarbor in secone of the matter of the second in the second

Warren Ladies' Seminary.

THE winter term of this limitation will commissee on Wednesday, Nov. 13th, and remains twelve weeks. Terms.—Board including washing, 81.75 per weeks. Tuition in the English branches, including calisthesics and vocal music, from \$3.50 to \$6,00 per quarier. Freed, \$4.00, Latin and Greek, \$2.50, Brawing and Painting, \$3.00, Music and use of the Finne, 91 tessons, \$100. This school has been in successful operation more than the years, and was never more prosperious than under its present organization. Application for admission may be made to the Frincipal, Mr. A. M. GANMELL. or to H. H. LUTHER, Survivary Board of Trustees. Warren, R. I. Nec. 24, 1853.

Nov. 8.

Stoves, Grates, Hot Air Furnaces Sloves, Grates, Hot Air Furnaces
This subscriber would respectibly call the attention of all
that are in want of Cooking, Parlor, Office, Church and
Shop shores, to call and examine his extensive assertiment of
the most approved patterns now in use. Having had a long
experience in the business, and being fully acquainted with
the different kinds of stores now in use, and knowing to a
considerable extent the patterns mad approved of, he faiters
himself that he has an assortiment of his own and other manfacturing to select from, which cannot fall to give satisfaction, as to principles of operation, workmanship and prices
Cooking Stores of various kinds for coal or weeder
common principles. The control of the common with loss exposite for castiful article, and will warm a
room with loss exposite for castiful article, and will warm a
room with loss exposite for castiful article, and will warm a
rhe bolumn Grate, an open grate, for parlors, a handsome
article. A great variety of Air Tight Stoves, some with ovens
and builers, warrented to he made of the heat material and in
the best manner, fitted for Coal or Wood. A full assortiment
of the most approved Cooking Raxoss. Also, an extensive
assortment of hir Farant Lavas Gaars

HOT ALIR FURNACES.

HOT AIR FURNACES. or heating houses, stores, churches, &c., in the most satis-actory manner. Russia, English and American Iron Funnsi, Italiasoriomento dratve apparatus, it mave, Britanula war, &c. And all those who may favor him with a call, to exam-ne or purchase, may rely upon every articles proving as re-presented. All may be assured of gatting good articles and it very low prices, at Nos. 61 and 53. Blackstone & Sept. 39. istf. GARDNER CHILSON.

165 PACKAGES AUTUMNAL GOODS. At very Low Prices,

HENRY PETTES & CO.'S EXTENSIVE WAREHOUSE, No. 224 Washington Street, Corner of Summer Street, Boston.

This entirely new and beautiful stock of Foreign Dry Goods has been selected with great care, expressly for our retail trade, in

LONDON, PARIS, AND NEW YORK, vis. : --RICH SILKS,

of the latest styles, and most rare and beautiful descriptions, in every variety of color and quality, especially designed for Fashionable Walking Dresses, Evening Dresses, Rich Cloaks and Pelisses, Cardinals, and Misses' Dresses.

Jet and Blue Black. Silks, arranted not to spot with acids.

RICH DRESS GOODS, of the latest importation, and every fashic style.

IN PARTICULAR, Splendid Conhmeres, Paris de Laines, Elegant Chueans, Rich Telsans,
Alpacea Lustres.

FOR LADIES' CLOAKS.

a very large stock of the most desirable styles of goods:

Indianna Cloths,
Parrametic Cloths,
Cloth of State,
Plaid and Tuffed,
Pelisse Cloths,
Pelisse Cloths,
Alepines,
and Hombalines. THEIR UNEQUALLED AND SPLENDIN SHAWL SALOON is filled with every rare and beautiful style of

SHAWLS, and the prices of these, and all other Goods, will be made so low as to give entire satisfaction to rchasers.

CARPETS, of new and splendid patterns. Painted Carpets, of all sizes.

THE SUBCRIBERS again invite their friends and the public to visit their Warehouse, which is well known as one of the largest

in their line in The United States, and examine the most rere, select, and valuable stock of DRY GOODS AND CARPETS, ever opened in Boston.

They have resolved to adopt the

ONE PRICE SYSTEM. Every article offered for sale will be marked at the lowest possible price, and no deviation will be made in any case.

in any case.

Strangers in the city can select their Goods in our Establishment, with the most perfect considence that each article is as new and beautiful in atyle, of as good quality, and as low in price, as can be obtained at any other store.

HENRY PETTES,
JOSEPH LOVEJOV,
OLIVER BRIARD, JR.

Agents for the Reflector

Agents for the Reflector
Our triends are particularly requested to forward mency to remain floation, if possible. Whereuncurrent mosely is current in floation, if possible. Whereuncurrent mosely is current in floation, if must be of acolvent, charleted hank in good repete free of postages hank in good repete free of postages. Fortunates are allowed by law to forward money in payment of subscriptions five of especie william Hait, for the end of the control of the cont

#### Doetrn.

#### Questions and Answers. BY JAMES MONTGOMERY, ESQ.

Plowers! wherefore do ye bloom ! We strew by pathway to the tomi Stars! wherefore do ye rise? To light thy spirit to the skies O Sun! what makes thy beams so bright? The word, that said, "Let there be light P'anets! what guides you in your course? Nature! whence sprang thy glorious frame? My Maker called me, and I came.

O light! thy subtle essence, who may know? Ask not; for all things but myself I show. What is you arch which every where I see? Where earth, God's installed, toucher he orth. God's footstool, touches heaven, his th

Ye clouds! what bring ye in your train? Winds! whence and whither do ye blow? Thou must be born again to know. Bow in the cloud! what token dost thou bear? That Justice still cries "strike," and Mercy "spare." Dews of the morning! wherefore were ye given? To shine on earth, then rise to hear Rise, glitter, break; yet Bubble! tell me why?

Ocean! what law thy chainless waves confined? That which in reason's limits holds thy mind. Time! whither dost thou flee? I travel to eternity. Eternity ! whither dost thou fice ?

Ye dead! where can your dwelling be? The house for all the living ;—come and see. O life! what is thy breath? A vapor lost in death. O Death! how ends thy strife? O Grave! where is thy victory?

# I may as well do it as others.

A youngster at school, more sedate than the rest, Had once his integrity put to the test,— His companions had plotted an orchard to rob, And asked him to go and assist in the job.

He was shocked, sir, like you, and answered, oh no! What! rob our good neighbor? I pray you, don't go! Besides, the man's poor,—his orchard's his bread; Then think of his children,—for they must be fed!

You speak very fine, and you look very grave: But apples we want, and apples we'll have; If you will go with us, you shall have a share; If not, you shall have neither apple nor pear They spoke, and Tom pondered,-" I see they will go,

Poor man!—what a pity to injure him so; Poor man!—I would save him his fruit if I could, But by staying behind will do him no good. If the matter depended alone upon me.

His apples might hang 'till they drop from the tree But since they will take them, I think I'll go too, He will lose none by me, though I get a few! His scruples thus silenced, Tom felt more at ease, And went with his comrades, the apples to selze, He blamed and protested, but joined in the plan,— He shared in the plunder, but pitied the man!

## The Samily Circle.

## Be Gentle as well as Firm.

BY MRS M. S. WEST.

Undue severity is often quite as fatal to the right training of youth, as unrea-sonable indulgence, and far more with-ering in its influence upon the heart. pure the affections of children! warm their impulses, when they have been cherished: when ridicule or severity has not chilled or silenced their free and joyous expression! Sad it is that the first lessons in dissimulation and coldness, are so often learned by the parental fireside, simply because the irrepressible glee of childhood sometimes nterferes with the clock-work regularity of some notable housekeeper, or disquiets the nerves of some querulous mother, or aunt, or interrupts the calculations of a iness-devoted father. I have seen confiding child shrink away, his expressive countenance overcast with premature disappointment, and his heart full, from he had anticipated. When will parents remember, that things, which in them-selves are trifles, are of as much importance in the estimation of children, as widest plans are to those in mature life? When they can adapt their sympathies to the joys and sorrows of childhood, they aw the band of filial affection me closely round the hearts of their children. and may thus render their own influence doubly powerful.

## Love of Home.

The Irish are often ridiculed, or con temned, for vaunting the comfortable homes they have left behind them. 'The Almighty knows,' they say, 'what we've come here for, we were a dale better off at home!' This is false in word, but true in feeling. Their earnest affections take possession of their memories, and efface all but that which made the happiness of their birth-place, and childhood's home. There, in perpetual freshness, are the joys the associations of song and story are there; there, in golden light, all the bright passages of life—its pleasant acquaintanceships, and sparkling incidents. And there, those ministers of suffering, trial, superstition, even death itself, have their root of sorrow plucked out, and becom ministering angels, mes-sengers from another world! Who ever looked back upon home, through the vista of time, or the wide spaces of distance, and saw any thing but light and beauty there? Surely, then, the poor Irish may be pardoned the hallucinations of their Mrs. Sigourney.

# A Wise Mother.

The mother of a family was married to an infidel who made a jest of religion in the presence of his own children; yet she eded in bringing them all up in the fear of the Lord. I one day asked her how she had preserved them from the influence of a father, whose sentiments were so openly opposed to her own. This was her answer: Because to the authority of a father, I did not oppose the authority of a mother, but that of God. From their earliest years my children have always seen the Bible upon my holy book has constituted e whole of their religious instruction. Indies, has shown the unreasonableness the best way of convincing and persuad-of such apprehensions, and left us to won- ing them, we all most heartily desire that

good action? I opened the Bible, and action, as to have ever entertained them. the Bible answered, reproved or en-

#### Address.

Brethren—It was a leading petition this master and the slave; and this mister and the slave; and of Christ in his last prayer with his disciples, that they all might be one. He prayed for this especially, as he said, that the world might believe on him as having been sent of God. The pertinensaving of the States, it his differently. Many endeavor to persuade themselves and others that slavery is right; to be ages. Her divisions have been a main cause of the unbelief of mankind. While have been more than neutralized by the conflicts which have been so extensively raised in the body of the community. For all well-directed action with refer heavy burden incumbent upon it, in consequence of their enthralment, as well as for our peace and spiritual prosperity, it slavery men-and the main obstacle is most devoutly to be desired that our contentions on this subject were laid aside m our united prosecutions of those meas-

Christ have always been essential. They own," or on account of their social, have not, in all cases, been unimportant; commercial or political connection with have not, in all cases, been unimportant; but to the vitality of religion, they could not have been essential; for then they would have been inconsistent with a standing in his body; and very commonly, their real importance has been in the inverse proportion of the violence of disputation and animosity of feeling of which the abuse, the violence, the riots, of they have been the occasion. We will which the agitation of this subject has not say that it has been precisely so with respect to our differences on the subject of slavery; but we do say there is a broad men among us, have been thrown, as is field in which we may consult and act together in relation to it with no danger position." Their real sentiments and together in relation to it with no danger of collision, and with room enough for the undivided and unceasing application understood, even at home, and much less of all the nowers and influence which the control of th

God has given us.

finite nature, to the exercise of equal benevolence towards all men—the bond and the free. And "whatsoever ye would that men should do to you, do ye even so to them," we receive as the divine exposition of the lem, the receive as the divine exposition of the lem. wrong to take a neighbor, a brother, a dispelled, and a calmer scene is presentfellow creature of God, endowed like ed. It is at this favorable moment,
ourselves by his sovereign hand with a brethren, that we address you, and ask deemed at the same infinite price—and —we invite you in such ways as your capable, through divine grace, of the judgment shall approve to come in aid of means of knowledge and salvation; for- casion, to reciprocate the office. bid him to read the Bible, and obey his own conscience; break up the conjugal, parental and filial relations as God has ordained them; take away all incentive to to the fundamental principles on which audable enterprise and in nanifest. But such is the wrong inhefor intellectual and moral culture which not slavery is a "malum per se;" their nature and destiny as immortal whether certain individuals in pe such as ought never to have existed, and cause of emancipation? We may ought not for a moment, beyond the lim- must have our private opinions on its of a possible change, to be continued: wrong everywhere, and under all circum-

is that wrong!!! o propound anything doubtful or new; you, not less cordially than ourselves, adopt. And there is another position in which, as we think, the good people of pation; that is, of legislative acts, changing the condition of the slaves from that efficient, and wisely adapted government. revolted at such a proposal, as tending to convert the slaves into a horde of vaccors of great self-diffidence and grants, thieves and incendiaries, and exposing the community to universal terror, anarchy and rapine. But the success of modern experiments, especially of the grant of the slaves in the West of the succording to the difficulties and embarrassments attending it, that it calls us especially to the carries of great self-diffidence and mutual forbearance. But what is chiefly important is that the authors and abettors of slavery perceive that we have no symmetric part of the slaves in the West of the success of the succe emancipation of the slaves in the West er we may differ from each other as to

courged them. The constant reading of undo the heavy burdens, and take off the the Scriptures has alone wrought the yoke, is not to provoke him to outrage. This is not the effect of kindness. No! It is to bind him to you with cords of Moralist and Miscellanist. tion that the slaves of our country might, love. We are then agreed in the posiand ought to be emancipated; that it would be consistent with the safety of the communities by whose authority they are To the Ministers of the Gospel, and other bands, substituting for them a system of in bonds, immediately to rend th servants of Jesus Christ, in the State of law which should aim at the best good of both master and the slave; and that, as

history of the church in all and others that slavery is right; to be cause of the unbelief of mankind. While these have in this way hindered the progress of Christianity generally, they have proportionally enfeebled and counteracted the efforts of the faithful, with respect to particular measures of reform. The enfeebling and disastrous influence of the conflicting sentiments, and party strifes which have existed among ourselves in latter years on the subject of slavery, is painfully felt by all who are praying that this mighty evil may be abolished. Various testimonies against it, and resolves are considered in this condition, and deem themselves in this condition, and deem themselves distributed in perpetuating the system as a ricus testimonies against it, and resolves rious testimonies against it, and resolves declarative of the duties incumbent on us for the purpose of its removal, have, in-deed, at different times, and with desirable harmony, been given out by some of at the North are on their side. Several our larger ecclesiastical bodies; but these things among us have contributed to this. Some leading abolitionists have adopted principles and advocated measures on the subject of slavery which the majority in our churches could not approve, and ence to the emancipation of the enslaved which individuals have thought themand the relief of our country from the selves obliged to condemn as false and disorganizing. These in their turn have been proscribed as time-servers—prothe cause of reform. Others there have been, and these have been found more numerous than we had supposed, who, ures to which the principles in which we from indifference to the condition of the are agreed would lead us.

slave, or contempt of those to whom God
The points of difference in the body of has given "a skin not colored like their slaveholders, and other personal considthing should be done, that the feelings of our Southern brethren should be turbed, and our amicable relations to them be endangered. Hence have come been the occasion. From such causes. of all the powers and influence which abroad. Some bave been silent because they have thought it would be of no use "Thou shalt love thy neighbor as thy- for them to speak; and some who have self," we acknowledge to be the royal spoken, have unwarily seemed to be law of the God we adore—binding us by his authority, and the love of his own in- cism of abolitionists, than on devising or

vine exposition of this law—the golden rule of reciprocity between every man and his fellow. That it is therefore wrong to take a raighbor a best of the storm is subsiding—the clouds are spiritual and immortal nature—an heir of your co-operation with us. We would not be same apostacy and moral ruin—resame glory, honor and immortality, and the cause—and the meanwhile, beg leave shut him up in a state of intellectual and to suggest a few things for your considmoral degradation; deny him the ordinary eration, asking you, as you may find oc-

provement, we are agreed. Are not the few, plain and multipy his temptation to every vice principles of the gospel which we have al-—that this is wrong—is sinful—is at war ready propounded to you, a platform broad with the law of God, and the spirit of the gospel, we hold to be incontrovertibly pondent course of united and religious manifest. But such is the wrong inherent in the system of slavery—not merely lar and comprehensive statement, may incidental to it, as liable to abuse, like not the resolutions at our Convention in other institutions in society in themselves June, be received by us all, on a reasonjust and necessary, but inseparable from ably liberal construction, as the basis of the system itself, so that the moment you our union? Is it indispensable that the system itself, so that the moment you admit the enslaved to those advantages we also settle the question whether or beings so imperiously demand, or allow circumstances, who consider themselves hem to worship and serve God, as their own bound in duty to continue in the legal consciences may dictate, or leave them to relation of slaveholders for the good of he unrestricted offices of the domestic their slaves, are to come under the same relations, or acknowledge their claim in condemnation with those who hold their other respects to a common standing with fellow-men in bondage as they do their mankind as rational and accountable brute beasts, for their own private emolusubjects of God, you break up the ment and pleasure? Or whether the -the Colonization Society, or the Liberty system. The system itself is wrong—the condition of society which involves it— the laws and usages which establish it— be on the whole conducte to the great the laws and usages which establish it points. But must we so frame our pub-lic declaration as to oblige those to stand stances, and more especially in this land, aloof, who cannot, in good faith, come up under the light of the gospel, and the in all points to our individual standard, blessings of civil and religious freedom: and if in any measure wrong, how great as weak-minded fanatics, or iron-hearted oppressors? There is divine wisdom in In these remarks, we have not designed the exhortation of the apostle Paul-"Whereunto we have already attained but only to survey the common ground let us walk by the same rule; let us mind on which we stand-to recognize the the same thing." So doing, we may great principles on this subject, which hope, that, "if in anything we be various ly minded, God will reveal even this unto us." From what untold evils and ineffable dishonor had the body of Christ been this community are generally agreed, saved had all its members duly observed and which is somewhat in advance of what these precepts! Harmoniously co-operwas formerly held. We refer to the ating in obedience to the truth in which nmediate and general emanci- they have been agreed, their visi been purified-they had seen more widely "eye to eye"-and so the Lord would of bondmen, to the common standing have brought again Zion. On that subof men, subject to the restraints and shielded by the protection of an equal, among ourselves, than on that of the emancipation of the enslaved? Such are A few years ago many of us would have the difficulties and embarrassments at-

Did they propose a question? did they cease to remember commit any fault? did they perform any good action? I opened the Bible, and action, as to have ever entertained them.

To deal include the so little considerate the derivative of human action, as to have ever entertained them.

To deal include the so little considerate the derivative of the church they cease to remember these that are in bonds, but that they good, we are utterly and irreconcilably pray and labor with hope that the way are never the prepared for harmony of actions. opposed to the institution, and can never may be prepared for harmony of action rest, so long as we live, till it is abolished.

We owe it to ourselves and the churches with which we are connected; their peace and prosperity—we owe it to the millions holders, their conduct should be made

in bonds, and the multitudes continually the subject of judicial inquiry. We born to the sud inheritance of their would not decide that no person in any wrongs; we owe it to our brethren who, part of our country, who sustains the le-in holding them under the yoke, know gal relation of a slave-holder, may be not what they do; we owe it to our coun- suffered to remain in the come try, for which, as God is just, we have the churches, but for a person brought alse to tremble, to come out from the up in New England, under the light hrown us, and declare our real sense of an institution so immeasurably disas-which are going forward for the cause of trous in its influence upon our country, Christ and the good of mankind, volunta-the cause of the Redeemer, and oppress-rily to enter into the condition of a slaveed millions of our fellow-men.

2. Let the tone of public sentiment on evidence of a heart not right in the sight

community, we are pained to find it so eeble, and, in many individuals, inoper-We say, let our colored brethren, by zens and even church members, on taking cial, intellectual, moral, and political conup a residence at the South, are known dition; but we do not mean, that we o generally to sympathize with the abet- ought, therefore, so to shock even the o become slave-holders, and their stand- ty, by a sudden and violent opposition to ng in public estimation at home on that established customs, as to provoke a account is so slightly impaired; so long more determined adherence to them. as our slave-holding brethren and fellowcitizens, in their visits at the North, we possess, to break down, as fast as meet with scarcely a set of disapprobation of the system coming from the pulpit, made the occasion, to the enjoyment of or the press, or the parlor, to their ears; the common privileges and offices of soand so long as our colored population, ciety. Why should Christians in New born and brought up among us, are denied England think their pulpits dishonored, the common civilities and privileges of by the introduction to them of a preacher men and of citizens, because of their color; the tone of public sentiment on this piety are yet such as to attract assemblies subject is not as it ought to be—it is not of delighted hearers in the streets of Lonhere, and how, then, can it be in the don? The time is not very far gone by, institution so intimately connected with a member of the highest ecclesiastical the frame-work of society, so wedded to body of the Congregational connection in the habits, and se entrenched in the pre-judices, the passions, the selfishness, and the pride of the people, can be expected Why should not the state of public senti-

to be abandoned? the length and breadth of the well-stored volume, send to every corner common road, if, perchance, its disclosures of the social, moral, political and civil bearings of the mighty evil; house of God, must a particular and its demonstrations of the wants and woes of the colored race, and the practiaround us, by all the means in our power, unseemly incorporated with the church a healthful influence to soften the prejudices, and inform the minds of men on nor Greek, neither bond nor free. this subject—"to undo the heavy burdens, and to let the oppressed go free, ment, prevalent among ourselves, on nd that we break every yoke."

cumstances, we should approve. We say let the pulpit speak out on this subject, as on others of moral reform; but ence would be considerable, over serious we do not decide that every minister of and conscientious minds there, and the gospel, in every state of the people through them would be felt over the comwhom he is called to address, should munity; and in connection with other preach with direct and express bearing causes, we might hope would be ultimately on the subject of slavery; and much less would we assume to ourselves the right be done quickly. The of dictating what he shall preach. "There therefore conclude that the circumstan- servation of our free institution a in its infancy, were not called directly to call upon us, as men and as Christians, assail this giant sin, it surely does not to awake to a prayerful consideration o sentiment, lie under no responsibilities the community around us. what he ought to do; but then let him de- and benevolent men at the North

they are prepared to act on this subject, with extensive influence, with their own peace, and promise a usewhether more zealous abolitionists, or more cautious dissentients from all church action on the subject, learn that difficult their influence to unite the benevolent and most important lesson, which the around them in some wise and extended apostle Peter so pertinently commends to plan of operation?
us in the words, 'Yea, all of you be subject to one another, and be clothed with not assumed to be your teachers or cen-

this subject be corrected, elevated and of God. When done by a member of the strengthened. While we gladly acknowof the evil of the subject of solemn judicial inquiry, and lavery among the better part of our the scandal, by a fair and impartial deci-

So long as our respectable citi- all proper means, be elevated in their se re, and many of them unreasonable prejudices of the communi-States, what it must be, before an when Lemuel Haynes was welcomed as ment be the same now? Or why should Let it, then, by all means, be strengthened and raised. Let the pulpit speak learned professions, or in mechanical or commercial business, be denied, on acsive, but in bold and convincing appeals, Let the press take up the theme, and by counting-room, the academy, or the colthe daily and weekly journal, the more lege? Or why so often turned out of the labored quarterly, and the well-timed and vehicles of public conveyance on the of the land, its record of interesting facts; white man insists that they shall have no

admittance by his side? Or why, in the cability and duty of their physical, moral, and intellectual improvement. Let our churches and other ecclesiastical bodies, when it can be done with sufficient harmony to give effect to their decisions, lift up their voice, for oppressed humanity, the number? Why should this so preand the dishonored name of Christ; and wail, over all disparity of age, intelligence, when any of their own members take part when any of their own members take part in the wrong, let them make the wrong else can be named, as necessarily to the subject of judicial inquiry. Let the voice of prayer go up from our hearts and make that a spot dishonorable for without ceasing in the public assembly, another person, though unwittingly, and in the family, and the stated concert, and share on the transfer of the two courses. on all fit occasions, that a gracious God Shame on us, that we can tolerate such would bring this monstrous system of in- distinctions! Let us do what may be iquity to a speedy termination; and in the habits of social intercourse, let us throw ism-these radiments of the world, so

these subjects, would contribute to the Brethren, let us not be misunderstood. dissolution of slavery, where alone is the While we say these things, we would not advocate a reckless prosecution even of the measures which, in favorable circondition and is a time to keep silence and a time to speak," and "a wise man's heart discrement both time and judgment." We have no evidence that the Apostles them-selves were accustomed to preach in di-rect condemnation of slavery; and we ces of the case may be such, that their our widely extended population, and the successors, as ambassadors for Christ, may justly deem it their duty not to do But on the other hand, because and of the difficulties in the way of its the Apostles, under a despotic govern-ment, where the sword of persecution to which we are exposed, on account of was already drawn and Christianity was the immeasurable guilt which it involves, ollow that we, in this land of freedom, the subject, and earnest endeavors to and with our advantages for molding pub- promote a due sense of it in the minds of

to lift up our voice against it. Let every minister of the gospel decide for himself tion be opened, between such intelligent ide impartially and in the fear of God. the South, on this subject, as may be Here is a great, a crying sin in the land, engaged in it. We are not insensible which multitudes in every part of it that difficulties, many and great, exist in are, in one form or another, partakers, the way of commencing and successfully and all are liable to be. Let the watch-men of Zion, then, as they would be pure yet we believe that scarcely anything in from the blood of all men, well consider the whole system of means is more to be thether there are any such peculiar cir- desired, and that, therefore, the hope of them from the general charge with relation to this subject as well as others:

"Cry aloud, spare not; lift up thy voice libe of the states where it exists must abolished. tion to this subject as well as others:

"Cry aloud, spare not; lift up thy voice the States where it exists must abollike a trumpet, and show unto my people their transgressions, and the house of Jacob their sins."

"They cannot be compelled. They must be persuaded. That they may be persuaded, they must be convinced, and We say, let the churches join their that they may be convinced, there must voice against the sin, but we do not mean by this to throw the torch of discord into the churches; to provoke their angry discussions, or to array party against party
in their decisions. This would be of no
use to the cause of freedom, while it
different parts of the community. Are would be disastrous beyond measure to there not such men-men of comprehenthe churches. Let our churches decide sive views, and candid minds, and genor themselves, when and in what form erous hearts-Christian men, endowed with such harmony as will be consistent large benevolence, at the North and the South, who, by a free and friendly comful result; and let those who may differ, munication with each other, might correct

plet to one another, and be choined with humility; for God resisted the proud and sors. We have designed only to explain giveth grace to the humble.' We do not to you our own views, and ask your conmean that in their regard for the peace currence. We are here met, not as the

adherents of any political party, or members of any religious sect; but as fellow-citizens and fellow-Christians; to consult together concerning the duties incumbent citizens and fellow-Christians; to consult together concerning the duties incumbent upon us, for the removal of one of the main obstacles to our country's prosperity, and the advancement of the Redeemer's kingdom. We are not insensible to the obligations lying upon us, to our country and to God, in the exercise of the elective franchise, nor do we mean to disregard those obligations; but in what manner we shall severally feel ourselves bound to exercise this right, is no subject of our deliberations there; nor do we suppose or desire that the result of our deliberations may effect this, any further than they may serve to promote a more extended and determined opposition to the spirit of slavery. Our aims are peaceful—our means are moral—our plea is, "Remember them that are in bonds, as bound with them;" and our hope is in Him, on whom we call, as "the Father, who, without respect of persons, judgeth according to every man's work."

Description of the Christian of the Reflector for that of the Reflector since it has been under the interest and coarse of the Regress and to the Reflector since it has been under the interest and coarse the proposite of the Reflector since it has been under the interest and coarse of the Reflector since it has been under the interest and coarse the proposite of the Reflector since it has been under the interest and coarse the proposite of the Reflector since it has been under the interest and coarse the proposite of the Reflector since it has been under the interest and coarse the fellow of Christians and the Reflector since it has been under the interest and coarse the the proposition of the Reflector since the Reflector since it has been under the interest and coarse the fellow of Christians and the Reflector since the Reflector since it has been under the interest and coarse the fellow of Christians and the Reflector since the Reflector since it has been under the refer to that of the Reflector since it has been under the will of the Reflector since the the Reflector since it has sons, judgeth according to every man's given. Nov. 1.

# Advertisements.

Dentistry. DR. KIMBALL respectfully invites attention to his Es-tablishment for Dental Operations, at No. 260 Wash ington Street, corner of Avon Place, Boston. Inthishment on a service Boston. Intended Tract, corner of Avon Flace, Boston. Having studied his profession with one of the most cell-having studied his profession with one of the most cell-having brent is successful practice himself for a number of years, in this successful practice himself for a number of years, in this successful practice himself for a number of years, in the successful practice himself for a number of years, in the successful practice himself for a number of years, in the successful practice himself for a number of years.

coracted Dentists of New England, and having been in successful practice himself for a number of years, in this city, he feels the utmost confidence in offering his services to trose who have occasion to employ a Dentist.

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Tatter fromewed without nighty to the ensurel, and the text Extra Extra perfect of control of the control

Tourn Powers. Many articles sold for Tooth Powders are vite compounds, destructive in the highest degree to the teeth. In order to protect his patients from such impositions, he has prepared an article, known as "Dr. Kimball's Enamed Tooth Powder," adapted in every respect to the use for which it is intended, and which may be obtained at his office by the dozen or single box. A liberal discount made to those who buy it for retailing. Retail price—large buses, 35 cents, small do., 12 1-2 cents.

gr Dr. Kimball's enfective willing that operations performed at his establishment should be submitted to the secuting of any respectable physicials. Prices extremely low—preferring low prices and constant employment, to high charges and but few patients.

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MANUAL OF CHRISTIAN PSALMODY. A collection of Paline and Hymns for Public Worship. With marks for musical expression. Revised and prepared by Rev. Rufus Babcock, Jr., D. D., paster of the Baptist Church, Foughkeepie, N. of the section of the single work.

Of Moral Las—Moral Action and Intention—Of Conscience—what we mean by Conselence, and how Conselence, and how Conselence, and how Conselence admonstate us—of the manner in which we may be selected suited to every variety of chromostances and occasions occurring in connection with Christian experience, revivals of religion, the enterprises of Christian benevolence, and the general interests of the church.

From Professors Chass and Ripley, of the Newton Theologica In our opinion, the nature of the public will be a sensing.

In our opinion, the sontinents are truly evangelical its style is chaste, flowing, and elevated processing.

In our opinion, the sontinents are truly evangelical its style is chaste, flowing, and elevated processing.

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NO. 33 WASHINGTON ST. BOSTON, RESPECTFULLY solicits the attention of purchasers to his assortment of fresh Woolen goods, consisting of Broadcloths, Cassimeres, Doeskins, Satinets, Siik Velvets, Vestings, Summer goods, and other articles, usually kept in a cloth store.

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Extra fine Cassimeres of various colors, suitable is match the above cloths.

Low priced Cassimeres, stout and durable for every day wear; together with Trimmings for making up garments which will be sold at LOW FRICES at Wholesale and Retail.

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THIS is to certify that my wife, having been afflicted with the loss of hearing for a year and a half, has suddenly recovered the same by the use of Scarpe's oil for Deafness. It was with much reluctance that she made trial of it, considering it, at first, a quack medicine: but heling encouraged by the example of others whose names trial of it, considering it, at ness, a quack meatine; out being encouraged by the example of there whose name were produced in favor of its utility, her consent was obtained; and I am happy to say that her hering is now more than ordinarily acute. A few drops of the Oil only. on two applications, completed the cure. I when that those suffering under the same malady might "go and do likewise."

Thomas E. Parser.

Nor. 1b' GOULD, KENDALL & LINCOLN, Nov. 1b'

Warhington Nivest.

Its of the country.

Its improvements consist in the use of a new metal it improvements consist in the use of a new metal it liable to oxidize, and of superior conducting and reliving power for the points and caps of the conductors, itead of iron, as heretofore used, and the adoption of w method of connection, by which all the parts of the

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The work, neatly and firmly bound in sheep, may now be obtained of saxTon filters.

The work, neatly and firmly bound in sheep, may now so we method of connection, by which all the parts of the rods are perfectly connected.

These improvements have received the unqualified approbation of all who have examined them, and a moment's observation will convince any one of the superior life of the rods, no addition has been made to the old prices.

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Ministers own pages of \$10 in \$10 in

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(Rear of 39, through the Arch.) Hats of every description made to order, and warranted. EDWIN WOODMAN. | ly

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Nov. 15. 1331-2 Washingto Nov. 15.

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"Millions of souls in glory no w,
Were fed and feasted here;
And millions more, still on the way,
Around this board appear."

[Extract from the preface.] (Extract from the preface.)

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those suffering under the same malady might "go and do likewise."

Nucharyport, dpril 6, 1843.

Thomas E. Passed.

Nucharyport, dpril 6, 1843.

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Nov. 15

GOULD, KENDALI & LINCOLN,

Nov. 15

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Nov. 15

Alison Complete.

BY For the benefit of persons at a distance, I would add that Mr. Pressey is a merchant of Pleasant Street, and will be happy to give any additional particulars to those who may wish to inquire of him.

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